Evangelical Christendom

"Unum Corpus Omnes in Christo."

March-April, 1934

Evangelical Responsibility to the Family, and Youth

There could hardly be two more interesting words than "Family" and "Youth." The family life of this country has been its heritage and its safeguard down all the years, but to-day to some extent we are in danger of losing the family life of our land. One of the greatest blessings that have come to this country has been its godly homes. The subject of Youth is always one of interest. If we look to the future, then we must look also to the Youth of the present day, for it is obvious that the leaders of to-morrow will be the young people of to-day.

There is a story that John Bright was once sitting next to Queen Victoria at a dinner where a great many eminent men were present. Conversation between John Bright and Her Majesty seemed to be not going too well, and the Queen turned to him by way of something to say and said, "Tell me, where do these great men come from?" and John Bright replied, "Your Majesty, they all came from babies!" I believe that that helped the conversation to proceed along happy lines; and it is very true that it is the young people of to-day that are going to take on the leadership of the future.

I suppose the young people of every generation form an interesting study, but this must be particularly so at the present moment. The first war babies have grown up, and they are just now entering our universities; and our post-war babies have certainly been reared in circumstances that are unparalleled in previous generations. Theirs is a unique age. It is an age of enquiry. Things that we older folk take for granted are now questioned on every hand. The faith of the fathers is no longer accepted by the children, and with advancing education there has been a gain of knowledge of every kind except, perhaps, a knowledge of the Scriptures.

Then home life has changed. There is at least a suggestion of truth in the remark of a father who said, "I used to control my own home, but now the family have grown up and taken over the management." This liberty that our young people enjoy has often turned to laxity and to licence.

Our young people to-day have without question many fine qualities. Never before, perhaps, have they possessed so much enthusiasm and energy; never before such a spirit of daring and devotion; but there are two factors at least which seriously handicap them. The first is that temptation has increased, and the second is that restraints have diminished. There is not the same home life that there used to be. The pull of the world is greater, and alas! that pull is often in the wrong direction. The cinema and the dance hall break into our home life to an unhealthy extent. "How did you spend your evenings last week?" I asked a girl the other day. She said, "I was at a dance every night." I said, "But does not your mother expect you to be home occasionally?" She replied, "She used to, but she has quite given up that old-fashioned idea." The pull of the world is getting stronger, and it is breaking into the home life of our young people. There are so many attractions to draw our young folk away from their homes; and the home life should be the place where they learn the Christian faith and enjoy the example of godly parents.

The home life then has always been, speaking generally, a restraining factor among our young people. Another restraining factor has been the English Sunday, which has, without doubt, been one of the blessings of our land. Thirty years ago young people never appeared in the streets in flannels and with tennis rackets on Sunday, but to-day these things are quite common. Even our churches, alas! have compromised in this, and in the vestibules of some churches racks have been placed for golf clubs, so that our young people may worship on Sunday morning and then go off to the golf course for a game. All these loosenings of restraint have brought about a liberty that has not been wisely guided. Therefore we have come to a time when we need once again to look closely into the solution of the problem that confronts us.

There is beneath the gaiety of this generation a very real and deep longing after spiritual things. Our young people can be serious. A young man the other day walked through one of our London clubs, and he stopped beside a table where four men were playing cards. He said in a voice that could be heard all over the room, "Does anyone here know Jesus Christ?" Those that were near him looked up at once. Some of them shook their heads, and one man said, "I think perhaps I could help you to this extent: I can give you the name of a parson that I know, and his address;" and he wrote it out on a card and gave it to the young fellow. Someone said, "Why do you want to know Him?" and the reply in his own language was, "Because I have made a filthy mess of my life." Now it is not often that young people come out with it, but there is an underlying sense of need in the lives of a great many of those who are hardly more than boys and girls.

Outside my own Mission in South-West London we place a text which is varied from time to time. Three weeks ago two girls, highly painted and powdered, passed by. One of them said to the other, "Isn't that extraordinary? Just read it." And her friend read "Thou shalt call His Name Jesus, for He shall save His people from their sins." She turned to her companion and said, "If I believed that were true I would go inside that place every night it was open."

A man who overheard the conversation said, "Excuse me, girls, if I were you I would go in there, they have the real thing." Next Sunday found them at the Mission Service.

A month ago a man wrote me using his monomark, in order to maintain the strictest secrecy, and asked for an interview. The suggestion was that I should give him the number of my car, and at a given time and place, I could pull up the car and he would join me. This arrangement was carried out, and we spent three hours together in my house.

My new friend had been in hospital for three months and had noticed the life of a Christian nurse. This had so impressed him that he desired the "real thing" and wanted to know if such an experience could be his. It was a simple matter to lead him to Christ.

These are recent examples to show that underneath the gaiety and frivolity of the present day there is a seeking after spiritual things. If we can only get a point of contact there are thousands of young people ready to respond.

I think the solution largely—it is almost a common-place to say it among Christian friends—but the solution largely lies in two directions. There must first of all be a return to the Bible. The Bible has unfortunately lost its place in our family life. It is very often put on a shelf and remains week in, week out, unopened. I often say to young people, "Have you got a Bible?" and the answer is almost invariably "Yes." "Do you ever read it?" and the answer just as often is "No." We rejoice in the wonderful circulation of the Scriptures, we rejoice in the record sales of the Word of God, but we do lament that there is growing up among

us a generation that to a great extent are not reading their Bibles, and their knowledge of the Scriptures is very superficial. May I give you just two quotations. The first is from Hugh Redwood: "*There must be a return to the Bible. In the Book men will find the way of rebirth for the world.*" The other is from the Bishop of Carlisle: "*Of all the tasks of the immediate future I would put first the rediscovery of the Christian Bible.*"

Then the second thing is there must be *a return to the Gospel*—not a Social Gospel: the Gospel is too big a word to have any adjective applied to it. *The* Gospel. You may state the Truth, if you wish, in modern language, as long as it is the Truth that you state. You may present the glad tidings in various terms and from various angles, but we have got to get back to the Gospel message; and there is an appeal about the Gospel that has ever found its way into the hearts of young people.

There are two things that are characteristic of the young life of our land to-day. *They must have reality*. They are not particularly interested perhaps in doctrine or in creed, but they want something that works, something that rings true. You can capture them if you have a real and vital message that they can understand. The second thing is that *they do want to be led into a definite experience.*

When I gather young people round me I very often say to them, "Tell me, what is your solution to the problem of victory over sin?" If you face them up with that simple question, you will generally find that they shake their heads and say, "Well, to that we have no solution;" and yet that is the vital thing. And you you can follow on with the glad Gospel message that not only brings the forgiveness of sin, but brings liberty and victory and full Salvation.

I am not pessimistic with regard to the future. We have the message that can captivate the world. We know the Truth to which young people of all ages, from the very children to those who are growing up to virile manhood, will respond. Let us back this message by prayer, and let us go out in a strong, virile, manly way to declare the Truth as it is revealed to us in God's Holy Word.

A. LINDSAY GLEGG.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the joys of Easter, and the reality of the promise "Because I live, ye shall live also."

For further evidence from widely separated centres to the power of united prayer, especially during the Universal Week of Prayer. (See pp. 51-56).

For many unofficial avenues, especially the Press and the Wireless, through which the Gospel of Christ is being preached as a witness to all men of the Saving love of God.

LET US PRAY—

In company with the Jewish Missionary Societies and all who intercede on behalf of Israel, let us unite our prayers for the Jewish race, especially those at this time under persecution and banishment.

Let us remember Protestant Youth Movements in Germany, and ask that present anxieties may be removed, and freedom of conscience and action in spiritual matters be restored.

For the Spanish Evangelical Congress, which meets from April 25th to 28th in Madrid, especially that unity of spirit and aim may dominate all the proceedings.

For a new and uprising tide of witness in our own beloved country against the evils of betting and gambling, and that legislation to be considered in Parliament may free and keep all our people from the evil of lotteries in any form.

We ask prayer to God concerning the financial position of the Alliance, and, having regard to a new financial year which commences April 1st, that the money needed for carrying on and extending the work may be forthcoming.

On Thursday, May 17th, at 3 p.m. the Alliance holds its 88th Annual Public Meeting. Let us ask that in attendance and spirit the occasion throughout may be one of uplifting and renewal of purpose.

For the Alliance as a whole—its branches, members, agents, and important interests throughout the world. Let us thank God for the accomplishment of 88 years of unimpaired witness to the true unity of the Church which is the Body of Christ.

Headquarters Notes

88th Annual Meetings.—Although Thursday, May 17th is some distance ahead we desire to remind our readers, especially those who may be coming to London from the country (or even by air, from the Dominions overseas!) that this is the date of our 88th Annual Public Meeting. It will take place at the Caxton Hall, Westminster, at 3 p.m. There is no greater encouragement to a Council or Committee, or to an organisation as a whole, than a well-attended Annual Meeting. We ask for this engagement the hearty response in attendance from all who can possibly be present, and we hope they will endeavour to bring others with them, or to invite others to come.

In accordance with the provisions of our Articles as an Incorporated Body we give notice also that the Ordinary General Meeting of Members (only) of the British Organisation for the transaction of formal business, will take place at the Registered Offices of the Alliance, 19, Russell Square, London, W.C.1., on Thursday, April 19th, at 12 noon, to receive and adopt the Report of the Council and of the Auditors for the year ending March 31st, 1934; to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association.

The "Codex Sinaiticus."—Early in February the General Secretary had a prolonged interview with Sir George Hill, K.C.B., Director of the British Museum, concerning the raising of the amount still required to complete the purchase of the *Codex Sinaiticus*. Subsequently the following letter was received:

British Museum,
London, W.C.1.
6th *February*, 1934.

Dear Mr. Gooch,

In accordance with our conversation this morning, I am writing to ask the co-operation of the World's Evangelical Alliance in the raising of funds to purchase the *Codex Sinaiticus*.

The scheme which we have discussed of bringing the appeal before the leaders of the Christian Churches and through them before the clergy and ministers, is one which can best be carried out through some central organisation as the Alliance.

If the Alliance is willing to assist the Trustees in bringing, through the channels indicated, to the knowledge of all individual members of the churches a suggestion you have made, viz. that contributions of 5s. or 2s. 6d. as a minimum should be invited and would entitle the contributor to a copy of the illustrated pamphlet on the *Codex* and its history, we feel sure that the sum remaining would quickly be subscribed. This of course would not relieve wealthier sympathisers of the duty of making larger contributions.

I shall be very grateful if you will submit this proposal to your Council, and let me have their opinion as soon as convenient.

Yours sincerely,
George Hill.

H. Martyn Gooch, Esq.,
General Secretary,
World's Evangelical Alliance.

The proposal contained in the foregoing communication was considered by the Council in meeting on February 22nd, and information being available that the Prime Minister was to address representatives of the Free Churches on the subject of the *Codex* it was decided to wait for further information. On the occasion referred to, which took place on Monday, February 26th, the Prime Minister defended the Government (if this was necessary) and later appealed to the Christian congregations of the Churches of this country to provide, not only the amount required to complete the £50,000 appealed for by the Trustees of the British Museum, but the full amount of £100,000 which is the price paid for the *Codex* to the Soviet Government of Russia. Subsequently on Friday, March 9th, the General Secretary was included among invitations from the Mansion House to take Afternoon Tea with the Lord Mayor of London, when the whole matter was discussed and it was unanimously agreed to issue a briefly-worded appeal, to be signed by the Lord Mayor and representatives of the Churches, as such, the text of which has already appeared in the Press. We express the hope that the response to this appeal

will be satisfactory. The acquisition of the *Codex* is a matter of the highest national importance, and the initiative taken by Mr. Gooch, and the subsequent appeal to the Alliance by the Trustees of the British Museum, have for the time being been merged into the wider issue in the national interest.

National Prayer.—Those who feel that we are living in anxious and even solemn days, as we are, are not confined to England, they are to be found in the great overseas Dominions, and elsewhere. The prevailing drought has been made a subject of appeal to the Archbishop of Canterbury, who, however, counselled the use of the set Prayers for Rain to be found in the Book of Common Prayer. We believe that we shall find universal support if we remark that the present outlook on international affairs, the apparent failure of Peace overtures on an international basis, and the prevailing social unrest, might call for a Day of National Prayer, not in any sense as a sign of weakness or even acknowledgment of failure, but as a spiritual gesture, an object lesson (which would not be unique) to other nations and as an affirmation by our King and His Majesty's Government of the Sovereignty of God—Who works in answer to Prayer. As we write a communication comes to hand from New Zealand. It is from Wellington, and sends forward the following Resolution adopted at a great meeting of the representatives of the Churches and social institutions held during the Universal Week of Prayer, on January 14th last. The Resolution is as follows:

RESOLUTION.

"That this gathering of Christian men and women of the City of Wellington, New Zealand, including representatives of various Christian bodies and social institutions, prays that His Excellency, the Governor-General will convey to His Most Gracious Majesty the King an expression of the loyalty and devotion of all present to His Person and Throne, together with the request that His Majesty will be graciously pleased to exercise His Royal Prerogative in proclaiming a National Day of Prayer, to be observed throughout the British Empire, and the hope that such Empire Day of Prayer, if approved, may be appointed for a week-day, and at as early a date as conveniently possible."

Steps are being taken to bring this Resolution to the notice of the proper authorities, including the Prime Minister. In the meantime, we need not wait for a Day of Prayer to pray, and while a nation on its knees can become an objective even to a change in the purposes of God, as well as the means by which his mercies and blessings are bestowed, a single believer on his (or her) knees can by prayer and faith prove that God is still the rewarder of them who diligently seek Him.

Whitsuntide Call to Prayer.—Elsewhere we have commented upon the decision of the Council to issue a special Call to Prayer directed to the present position among the nations of the Jews as a race. The text is being prepared by the Bishop of Worcester and it is earnestly hoped that the Call will be widely responded to on Sunday, May 20th. Copies can be obtained from headquarters. The help of our readers in making known to the clergy and ministers of all denominations this appeal for congregational prayer on behalf of God's Israel will be specially welcomed.

New Vice-Presidents and Members of the Council.—It is a pleasure to report that the Archdeacon of London (the Ven. E. N. Sharpe), Mr. Isaac Foot, M.P., and Mr. R. C. Hart Dyke have cordially consented to become Vice-Presidents of the Alliance. Mr. Hart Dyke, who is Chairman of the Executive Council and Hon. Treasurer of the Alliance, has rendered service over a long period of years which no available honour can repay. The Council of the Alliance has been strengthened by acceptance of office by the following, all of whom have rendered service to the Alliance: Rev. H. C. Mander, D.D., of Hampstead, Rev. A. M. Chirgwin, M.A., General Secretary of the London Missionary Society, Rev. W. Nantlais Williams, of Ammanford, Wales, and Mr. Kenneth G. Grubb, whose associations with the World Dominion Movement and South America are additional to his valuable services to other interests.

Charles Haddon Spurgeon.—The article in our last issue by Rev. H. Tydeman Chilvers has brought us a good many letters, and more solutions of the writing upon the

postcard which the great Preacher addressed to his wife on October 1st, 1870. Our friends who have been kind enough to let us know of their success in solving the puzzle of words will not expect us to announce their names! We thank all, and add the solution :

REV. C. H. SPURGEON'S POSTCARD TO HIS WIFE, OCTOBER 1ST, 1870.

"My dear wife, as this is the first day of the new cards I write to you upon the very first one I use. The more eyes there may be engaged in curiously reading my note the better; for I should like all the world to know that you are the best wife to be met with in the whole of Her Majesty's dominions. Long may you be spared to be a blessing to your happy husband, a guide to your children, and a worthy example to all wives. With health restored, may you soon return to the abode of comfort, where your presence is the light, beauty, and soul of the whole. With love. Your loving husband, C.H.S."

Whither Germany?—It is not easy to keep pace with the march of events in Germany. The religious situation is as uncertain as the political, and from reports which reach this country though reliable sources the present German *régime* is becoming unspeakable. In a letter to *The Times* (March 7th) the General Secretary drew attention to the reported closing down of the German Youth Evangelistic organisations by decree of Reichbishop Müller, on the ground that all German youth must place themselves at the disposal of the State, in this case represented by the organisation known as the Hitler Jugend. Much of the information in Mr. Gooch's letter will be found on pp. 63-64. As we go to Press a letter reaches us from Berlin which contains the following comment :

> I fancy you have already referred in "E.C." to the revision of the Psalms produced by W. Teudt, and entitled "Gottlieder für Deutsche Menschen." He has cut out about half of the Psalms, in whole or in part. In Psalm 27 he omits verses 1-7, Psalm 51 has been very mangled. Verses 1-5, 7-9, 11, 13-15 have been left out. Instead of verses 16 and 17 he has substituted "For thou delightest not in a broken spirit: a broken and a contrite heart, O God, cannot please thee." This is of course the exact opposite of what the Psalmist says. All names of and references to Jews and Palestine have been omitted and in some cases German and other names substituted. Pride of race rather than the Christian virtue of humility seems to be the *leit-motif*. . . . The largest German Bible Society, for the first time in its history, has just issued an abbreviated Bible for the use of the family and young people. This is a very dangerous experiment at this time, to say the least of it."

Such reports are more than disquieting, and we should be glad if it were possible to learn they are incorrect. Let us lift up our hearts in prayer to God continually for all in Germany who feel that in matters touching conscience and religious convictions they must obey God rather than man. The British Organisation of the World's Evangelical Alliance extends to the Protestant Churches of Germany its profound sympathy in their present anxiety and distress.

Spanish Evangelical Congress. — The General Secretary expects to leave London on April 20th for Madrid to represent the Council at the Spanish Evangelical Congress, which opens at Madrid on April 25th. The Congress is under the auspices of the Spanish Evangelical Alliance (we refer to this on pp. 64-65). Mr. Gooch hopes to be back in the early days of May, and will be glad of remembrance in prayer for journeying mercies, and all associations of his visit to Spain.

Missionary Reunions.—On other pages we have commented upon the increasing interest in the monthly Missionary Reunions at the Alliance House. As we are going to Press another largely attended and representative gathering has taken place, on Thursday, March 15th, to welcome the Rev. A. H. Wilkinson, B.D. after his visit to Africa, and to hear from him an account of his travels under the title "The Bible in Africa." The Chair was taken by Sir William Lobjoit, O.B.E., V.M.H., J.P., and among those taking part were the Moderator of the Federal Council of the Free Churches, Dr. Lewis Robertson, the Rev. J. Chalmers Lyon, and the General Secretary. On Thursday, April 19th (at 3 p.m.), we hope to entertain the Church of England Zenana Missionary Society, when the Speaker will be Miss Rose Watkins, recently returned from South India. All friends are heartily invited to these Reunions.

The Universal Week of Prayer, 1934

Some further Reports from Home and Foreign Centres

BEYROUT, SYRIA

You will be interested, I know, to hear about the Union Communion Service that was held in Beyrout on Sunday, January 14th, following the Week of Prayer. This was a Union Service arranged for Protestants of six nationality groups, Arabic, Armenian, English, American, French and German. The Pastor's Committee of the Anglo-American Church took the initiative in arranging for the Union Service, and the Service was held in the Anglo-American Church building. Attendants numbered 600. The six ministers shared in the conduct of the Service. They were: Rev. Mufid Abdul Karim representing the Arabic Evangelical Church, Rev. Yenovk Geukgeuzian and Rev. Yenovk Hadidian representing the two large Armenian Evangelical Churches, Rev. James H. Nicol representing the Anglo-American Church, Pastor Meurice Bres representing the French Evangelical Church, and Pastor K. Fritz representing the German Evangelical Church. The elements were distributed to the worshippers by twelve deacons and elders selected from the different language groups. Deep reverence was shown by all and there was a very real spiritual unity manifest. Undoubtedly a similar service will be held again in 1935 at the close of the Week of Prayer.

GANANOQUE, ONT., CANADA

The attendance and interest shown in our Week of Prayer meetings were very encouraging indeed. As usual three congregations met together; one evening in each Church, and a fine spirit of fellowship was manifest. Our Sunday Services had special reference to the subjects for consideration during the Week, and we tried to impress the fact that so many everywhere were praying with us. You will be interested in knowing that our Church Courts (Presbyteries, Conferences, and Synods) are taking a much deeper interest in the Week of Prayer year by year. It is quite usual now to arrange for special Services during the week preceding Easter Sunday, and our endeavour is to carry forward the impressions from the January Week of Prayer, to link up with the Easter Communion. We are grateful to you, and your associates, and thankful to Almighty God, Who has called forth men who are competent and willing, and of such spiritual insight, so that this great undertaking is so thoroughly organised, and so helpfully planned in all its details.

LA PAZ, BOLIVIA

We have had very good meetings during the Week of Prayer. The bodies co-operating included Baptist, Methodist, Quakers, and Salvation Army, the meetings being held in the various places of worship of each body. La Paz is at an altitude of 12,500 feet above sea level, and must be one of the highest places at which the Week of Prayer is observed.

RAGGED ISLAND, BAHAMAS, BRIT. WEST INDIES

Our meetings were attended by members and heads of every assembly, using the topics supplied by the Alliance. The seating capacity of the building representing our Church Hall was filled at every meeting, also the spaces round the doors and windows. Even the space reserved for those leading the meetings was overrun. We were obliged to restrict those who wished to offer audible prayer to time and turn. We have never seen it on this fashion before.

NEW GLASGOW, N.S., CANADA

This Week of Prayer has been in operation for a number of years and has fully established its place in the religious life of the people, with good results. We have now a routine system which gives satisfaction. It is a fixed principle that each clergyman presides in his own church, and is responsible for the conduct of the service. The speaker is selected by all acting in concert, care being taken as far as possible to mix the denominations. In addition considerable use is made of laymen. We make use of the Alliance literature and adhere very closely to its programme, even to the details. Speaking for myself I do not hesitate to say that without this literature as an accepted base it would be almost impossible to make arrangements for a Week of Prayer in view of the many alternative subjects for prayer and the variety of methods of expression which would naturally suggest themselves to representatives of so many diverse points of view. We therefore freely acknowledge our indebtedness to the Alliance.

NANCHANG (CENTRAL CHINA)

Meetings were held, in different Churches, daily during the Week of Prayer, when some forty to eighty met for an hour of praise, thanksgiving, and prayer. Most of these gatherings were led by Chinese Pastors, or other Christian leaders. Considerable time was given to intercession in these meetings, and there was a spirit of liberty and zeal in these seasons of prayer. The long drawn out crisis in China, and the sufferings of so many of her people in recent years, has given, possibly, an increased zest to waiting on the Lord, that the lessons this people should learn from these troubles may be the more quickly learned, and peace come again to this great and distressed nation. There was earnest prayer offered for all in authority, and especially for those among them who have confessed Christ. The great and wider field of the

whole world was also prayed for, with emphasis on Russia, the Jews, and the as yet unevangelised parts of the globe. It helps our local work, and our own little field, to pray thus for all men, all rulers, and all saints.

BUCARAMANGA, COLOMBIA

We followed the Alliance invitation and programme. Since we are the only Evangelical group working in Bucaramanga, we had to hold forth alone. Attendance at the services ranged from 25 to 35; rather small, but the cream of our group here. The most gratifying result of the services was the way folks who have heretofore been too timid to raise their voices to lead in public prayer found courage and strength to do so, in spite of the smiles of some of the less courageous. We trust the whole Evangelical cause may be enriched and made much stronger through this Week of concentrated prayer.

CRYSTAL CITY, MAN., CANADA

The meetings were held in the United Church and the three communions represented in the city were in accord and took active part in the services. Both in numbers and spirit the meetings were a decided improvement over last year, and we had a good attendance of young people between the ages of sixteen and twenty-five.

MANMAD, INDIA

The Week of Prayer was observed here as in former years, and our Bible-women and girls are keenly interested in it. We found the subjects easier for the students to grasp this year, and the spirit of prayer was more marked on the whole. The Pastor took the Monday meeting, and spoke very beautifully of the need of the world. The other meetings were taken by ourselves (Z.B.M.M.). There are no outstandingly significant results to record, but, if there is inner blessing, it will influence the whole work of the year, and this is what we are looking for.

CLIFFORD, ONT., CANADA

We had good meetings here in connection with the Week of Prayer. The Anglican, Evangelical (German Methodist), and United Churches co-operated in the effort, and the meetings were held alternately in the two latter Churches. The attendance and interest manifested were very encouraging, and I am sure that a more friendly spirit between the Churches remains as a result of the meetings. I am told (I myself am a newcomer) that the spirit of co-operation manifest, and the interest shown, were better than ever before. May I congratulate those who were responsible for the choice of topics for prayer. They were specially timely, and the suggestions for Thanksgiving, Confession, and Request were really suggestive and stimulating.

KENORA, ONT., CANADA

For the third year in succession the Ministerial Association of Kenora and Keewatin observed the Week of Prayer by joint services. At Keewatin, an adjacent small town, the United Church and the Anglican Church held services during the Week in each Church, the Anglican clergyman giving the address in the United Church, and *vice versa*. In Kenora joint services were held, one being held in the Pro-Cathedral, when the Presbyterian Minister gave the address; while another took place in the United Church, when the speaker was the Bishop of Keewatin. Good congregations assembled at all the services, and the interest was maintained throughout and indeed increased. We followed the programme of the World's Evangelical Alliance, and found it most helpful.

LONELY MINE (LONDON MISSION) S. RHODESIA

As I am only acting "locum tenens" I was unable to arrange the Week of Prayer in the way the old missionary who knows the people would have done. Still I am writing to tell you that a few of us met each day for an hour or so for prayer. Yesterday we reaped the harvest, when nine people came out for Christ. Fresh vision has come to some of us, and I am sure the work will benefit still more. It is a busy time of year for the natives, who have to take full advantage of the rains when they do come, otherwise many would have come in from the out-stations.

TOBA TEK SINGH, INDIA

The Universal Week of Prayer was observed in this district. All the workers were gathered at Toba Tek Singh, and some instructions were given to them. They then went to the thirty-three different centres of this district, where services and meetings were held. At Toba Tek Singh services were held ever day, and many Christians took part.

SEROWE, BECHUANALAND, S. AFRICA

This year we were able to observe the Universal Week of Prayer only in part because of the absence of our people at their fields, where they are ploughing after good rains following nine months of drought. We began on Sunday, the 7th, and met early in the morning on Monday and Tuesday. I am sorry we could not go on as we usually do right through the week. The topics of prayer lift our minds to wide horizons and are a stimulus to our own Church life. I was conscious on Monday and Tuesday that we were not alone in our prayers. The atmosphere was more spiritual than in our usual weekly meeting for prayer on Monday mornings.

WELLINGTON, NEW ZEALAND

The meetings were better attended this year than last. The letter and topics for prayer seemed to have awakened a much deeper interest than on the former occasion.

OPOBO, NIGERIA

We have had the Week of Prayer in this town, and have found it very blessed. Opobo is a river port where vessels of 3,000 to 4,000 tons call. The Churches are represented primarily by the Methodist Church and the Niger Delta Pastorate, a branch of the C.M.S. For the Week of Prayer we joined together, meeting alternately in the Methodist

Church and the Pastorate. The leaders were native men of some education, chiefly clerks in the Government service and men who have been used to English from their boyhood. We always meet together like this, and have ever found it a means whereby the Church is unified. We in Nigeria are looking eagerly forward to the time when there will be one United Church in this country, and this Week of Prayer is one of the greatest forces for bringing it about. The people turned up in great numbers, and took part. It was interesting to hear the many tongues spoken, Ibo, Yoruba, Efik, Gold Coast and English, for all were represented and prayed in their own language.

WUHU, CHINA

We have completed a series of eight united services of prayer in observance of the Universal Week of Prayer. Six denominations took part. The meetings were held daily at 2.30, and each day in a different church. The series culminated in a Communion Service in St. Mark's Episcopal Church, with Bishop D. T. Huntington officiating. The average attendance was one hundred. This was the most largely attended series of services for the Week of Prayer in this community, and we believe it has done much to strengthen the spirit of fellowship between the different communions.

SYDNEY, AUSTRALIA

Meetings in harmony with the programme issued by the World's Evangelical Alliance were held. There were good attendances each evening, and the spirit of prayer and supplication rested upon the audience on each occasion. The addresses given by the various speakers were both helpful and inspiring. There were many expressions of thankfulness that the arrangements for joining in the movement for a Universal Week of Prayer had been revived in Sydney. If the Lord tarry the meetings for 1935 will certainly be held under more favourable circumstances, and with added interest. Meetings were also held this year at Burwood, a suburb seven miles from Sydney, and at Ashfield, another suburb five miles from Sydney.

EL PASO, TEXAS, U.S.A.

We observed the Universal Week of Prayer in the Presbyterain Church for Spanish speaking peoples. The total attendances at these services, that is five week nights, was 147. The meetings were dedicated to prayer for the topics suggested by your Alliance.

KOTGURH, INDIA

As desired, the Prayer Meetings were arranged and held in St. Mary's Church from January 7th to 14th. From eight to fifteen members of the congregation joined daily in the prayers and Bible reading. A very keen interest and earnestness had been shown by the members who joined in the meetings. More would have attended, but owing to the heavy fall of snow, those who were living at distances of two or three miles could not come, but yet their hearts and spirits were with us.

RANDA, N. NIGERIA

Meetings were held at the Randa Mission Station in connection with the Week of Prayer. There were twelve prayer meetings, and the total attendance was 673. The daily topics we found most useful. These seemed to lead up to a Dedication Service we held on the 14th. At this service four infants who were rescued from death as babes, were handed over by the missionaries to the care of native Christians. On Saturday we united in thanksgiving for the Divine institution of the family as suggested in the topic for the day, and it was pleasing, on Sunday, to have Christian men who were willing to take these infants into their families.

SEOUL, KOREA

It is early yet to report upon the details of the week just past, but we know that the Churches are glad to welcome this united approach to God by His people in every land in the early days of the first month of the year. There is a great desire for an increase of revival throughout the churches of Korea. The spirit of expectancy is very manifest, and we are assured this Week of Prayer has been a season of fresh encouragement for the building up of the Faith of God's people. May all joy be yours in the important work that you are doing for World-wide Evangelism, the Protestant Cause, and for the deepening of spiritual life of all Christians.

CAMBAY, INDIA

The Universal Week of Prayer was observed with great enthusiasm by the band of Christians in this place. The thought that all over the world Christians were meeting for concerted prayer fired the imagination of the people, and each evening for half-an-hour after the reading of some of the suggested portions, and the singing of a hymn, earnest prayer was offered on the subjects for the day. As the banks of the channels that carry the water from the reservoirs to the thirsty fields of this country are refreshed and made verdant by the passage of the water they convey, so were our own souls refreshed by taking part in this world-wide act of intercession.

MAKASSAR, DUTCH EAST INDIES

Our meetings were not large, being attended by a few of the missionaries of the Christian and Missionary Alliance of New York, the Dutch Pastor of this city, an officer of the Salvation Army, the Chinese-Malay Editor of our Malay Monthly, and an Armenian lady who happened to be passing through the city and saw the notice in the Dutch papers. Our prayers were offered in three languages, English, Dutch and Malay. It was a profitable week, I feel sure. Thank you for the most suggestive topics, and for the items under Thanksgiving, Confession, and Request. We were conscious that we were praying in harmony with many true men and women of faith all the world around, and that we were drawn nearer together in the bonds of love and faith. What a day it will be when all is consummated, and we see and know as we are known.

SANDEKOV, BULGARIA

The Week of Prayer was a blessed season for our Churches. Every Protestant Church observed the Week. In one city the three denominational Churches had union services, attended by large numbers, and all the time was taken up by earnest prayers. It was a real season of spiritual refreshing to us in Bulgaria.

SHEMLAN, LEBANON, SYRIA

Although we have a meeting for prayer every evening, and never fewer than ten take part in prayer, the Week of Prayer always seems, and is, different. One reason is that outsiders are invited in, and we always have a real good time. Usually one or other of our teachers opens the meeting. This year, because of loss on exchange we were obliged to part with our men teachers, but our willing "all-round" man and others led the meetings. Not on any evening did we have an address, there seemed so very much to praise and pray for, that the time was all too short. We could never close in less than 1½ hours, and on two evenings we had to give two hours and two hours and twelve minutes respectively, so many were waiting to pray. I need not add it was a Week of blessing.

MUBENDE MISSION, NORTHERN RHODESIA

There is a spiritual awakening among the girls of our Training Home consequent upon the intercessions of the Week of Prayer, for which we are thankful.

ST. JOHN, NEW BRUNSWICK, CANADA

In this city we are following along the lines suggested. All Evangelical Churches are participating. The meetings are largely attended and a splendid spirit is being manifested. Whatever can be accomplished in this manner to promote Christian Unity will be a decided gain. Here in Canada in 1925 we had a merger of three of the Evangelical Churches. As a Minister of the Presbyterian Church in Canada who declined to enter that Union I feel that it was a tragedy and a mistake. It divided families, rent Churches asunder,-and embittered relations. In my opinion other lands would do well and wisely to proceed slowly along similar lines.

FELIXSTOWE, SUFFOLK

This year the attendances were very good, and the meetings most helpful and inspiring. All the Felixstowe Churches were more or less represented in these gatherings, and most of them well represented. There was a fine spirit in the meetings, freedom and fervency in prayer, and a real feeling of unity. We are hoping for bigger and better things next year. In fact some who were helped or impressed are now asking for more frequent opportunities of meeting in this way. With this in view we are hoping to arrange monthly meetings for united praise and prayer. This will bridge the gap between the annual Week of Prayer, and should maintain the present interest, and conserve and increase the blessing that has been so evident in these meetings.

SYDNEY MINES, N.S., CANADA

Five religious organizations took part, Church of England, Presbyterian, United Church, Baptist, and the Salvation Army, and the meetings were held in the place of worship of each in turn, a visitor in each case giving the address. The subjects taken were as outlined in your programme, except that we took Saturday's subject on Wednesday, as we did not meet on the Saturday. The addresses were good and to the point, and considerable extempore prayer was offered, the various ministers taking the suggested Thanksgiving, Confession, and Request. The attendance throughout was excellent, and we had perfect weather. Everyone seems to think this Week of Prayer a great help to them, and are looking for much blessing from God.

LONDON, ONT., CANADA

We have never had so earnest and widespread an interest in the meetings as this year. In our Rural Deanery meeting our parishes were divided into groups of three or four churches each. A similar plan was followed by other denominations, so that services were held here and there in various parts of the city each evening, except Friday. On Friday evening all denominations met at Adelaide Street Baptist Church, at which service the address was given by our Bishop. Such a demonstration of unity of feeling has not taken place previously in my time. We varied the order of your programme somewhat, making Monday evening the rallying day for Young People. The occasion was a surprising evidence of the eagerness of our young people. Indeed, all the services were well attended and the Friday evening address by the Bishop was an excellent climax. On the whole the response to your invitation this year was both helpful and inspiring.

BUCHAREST, ROUMANIA

There were some 400 present each night. There is one good thing about the Christians here, there are never any long pauses between prayers, one follows the other immediately. They have now learnt to pray for the most part shortly, so that a great many take part. We had prayers in three languages, Roumanian, German and Hungarian; and addresses in Roumanian and German. There were three Roumanian Baptist meetings at their Hall, and one of the leaders of the Plymouth Brethren, my colleague and myself took the meetings at our Hall (Church Missions to Jews). This was the first time my colleague, Rev. H. L. Ellison, had taken the meeting in Roumania. As a second generation Hebrew Christian he took the subject of the Jews. He and the German Baptist Pastor shared the German addresses in the course of the Week. Most of our friends are very simple people and it is very difficult for them to grasp the greater questions of the world, so we have to put things very simply. Still it is good to see their earnestness and fervency in prayer. The Week stirs us all to greater efforts for the Kingdom of God.

WARSAW, POLAND

In hundreds of places in Poland the programme of the Alliance Prayer Week is followed day by day.

as it is in Warsaw, where we have had a very blessed time, meeting each evening in a different place. I shall be sending you the collections taken at the meetings, in accordance with the wish unanimously expressed by the leaders, to represent our mite from Poland towards the great ideal the Evangelical Alliance stands for.

NAPLES, ITALY

The Universal Week of Prayer has been, through God's grace, a holy time of brotherly communion and Fatherly blessing. Our hearts have been lifted to the Throne of Mercy night after night, and we have felt and enjoyed the sweet divine presence and Love. We had an extra meeting in Portici on Sunday, January 14th, when a great many Evangelicals came from Naples and quite packed the large Chapel of the "Casa Materna," and several of the little orphans offered prayers.

STOCKHOLM, SWEDEN

I take this opportunity of giving a few details regarding the observance of the Universal Week of Prayer this year in Sweden. The programme was sent for publication to about 150 papers all over the country, and was thus widely circulated. Some of the daily papers in Stockholm published the programme in full or in part. One of the big papers also asked for an interview regarding the World's Evangelical Alliance. At the request of Prince Bernadotte the Radio-Service broadcasted a notice regarding the Prayer Week and a big Alliance meeting to be held at the beginning of the Prayer Week, January 7th, in Blasieholmskyrkan, Stockholm. Advertisements were also sent to all the leading papers in the capital. Thus the Prayer Week was made widely known. The meeting on January 7th was an Alliance meeting in the true sense of the word. It was conducted by Prince Bernadotte himself, and the other four speakers represented both the Church of Sweden and other Evangelical denominations. In his introductory address on 1 Tim. iii. 16, the Prince emphasised that the urge for prayer was directed to all those who pray to Christ. The unifying point in the World's Evangelical Alliance is Jesus Christ. There is a violent resistance at work against the Kingdom of God at the present time, but this need not cause us to fear. There were never so many calling upon Jesus Christ as there are to-day. The big Church was crowded, and the meeting was greatly blessed. As far as I have been able to ascertain the Prayer Week has been very generally observed in various parts of this country. The Prayer Week is becoming a tradition. People speak of "The Prayer Week," and all seem to know what the term implies. The Chairman of our Swedish Committee, Prince Bernadotte, who at this time was in his country estate, arranged for a union meeting there on January 10th. The meeting was conducted by the Prince, and he had invited as speakers representatives of the various local organisations. There was a devoted and crowded congregation and the speakers delivered their messages with great earnestness and power. Surely the Prayer Week has been a source of great blessing to God's people in Sweden.

SALONICA, GREECE
(Greek Evangelical Church)

A veritable upper room experience filled the souls and uplifted the spirit of our congregation this year during the Universal Week of Prayer. On Sunday, January 7th, we had the pleasure of listening to Rev. J. G. Gibson of the United Church of Canada, who delivered a heart-searching sermon on repentance. Monday evening was in charge of Rev. A. E. Mihitsopoulos, who gave us an earnest talk on the "Need of the World." Tuesday evening Rev. J. G. Gibson again thrilled our souls with his address on the Universal Church. Coming from the other side of the world he brought us a wealth of information which made his message both interesting and beneficial. Mr. Deligiannides, professor at the American Boys' School, spoke very fittingly on Wednesday evening, taking for his subject "National and International Life." Thursday evening we had a united service, when our Armenian brethren joined us. Mr. G. S. Parsdjian, the Pastor, gave a splendid address on "The Economic Life of the World." Dr. Riggs, who comes from a missionary family and is himself a missionary, gave a comprehensive address on Friday on "World-wide Missions;" and Saturday evening completed the Week with Dr. Goldstein's talk on "Family and Youth." We feel indeed grateful that we were blessed with splendid speakers, and although three of them delivered their addresses in English, yet the message was conveyed to us with all its meaning, warmth, and earnestness, through the excellent translation of Rev. A. E. Mihitsopoulos. The congregation joined in with prayer and song, so that every minute was with spiritual blessing. The meetings were very well attended in spite of cold weather and the long distances our people had to travel. Repeatedly they expressed their appreciation of the Week of Prayer, and out of their great poverty they contributed about one thousand drachmas towards the World's Evangelical Alliance.

SALONICA, GREECE
(Armenian Evangelical Church)

Last year the local Greek and Armenian Evangelical congregations had their united Services throughout the Week of Prayer, but this year our Greek brothers had theirs in their own Church buildings, and we Armenians had ours in the Danish Mission building with the agreement and co-operation of the new representative of the Danish Mission. On Thursday evening the congregations of both sister Churches were all united in the Greek Evangelical Church. Our main reason for having separate services was the language difficulty. Although the weather was very cold yet the attendance in general was quite good; and those who shared in the meetings brought a very encouraging spirit. We have seen that the interest and enthusiasm of our people have been increased. The leaders were representatives of various nationalities in both Churches. They were Armenian, American, Danish, Greek, German, and Swedish. The largest possible amount of time was spent in prayer. It was not only a Week of Prayer, but also a week of Univeral Fellowship. We were all feeling that all over the world, using the same topics within the same week, the believers were offering prayers to the Father of

all nations. It was a time to kindle Christian unity and spiritual fellowship. We felt that we are "All one in Jesus Christ." "Behold, how good and how pleasant it is for brethren to dwell together in unity." The above-mentioned series of services concluded with a Holy Communion Service of each Church. We especially offer our thanks to the World's Evangelical Alliance, which not only originated the Universal Week of Prayer in 1846, but since then has done its utmost to further this noble, uplifting and deeply spiritual exercise. We firmly believe that the habit of prayer is good, but the spirit of prayer is better, and the life of prayer is best.

VICTORIA, B.C., CANADA

The Meetings were characterised by an intense feeling of humbling, hunger spiritually, insufficiency, and dissatisfaction to meet the present-day need and task of the Kingdom. On the fourth day the meeting had to be moved into a larger room, and also the prayers became more spontaneous, earnest, and intense for a revival. Christians humbled themselves, and we parted feeling it would have been good to continue for another season.

CHARLOTTETOWN, P.E.I., CANADA

The services this year were most encouraging. The meetings were held in the different Churches, the various denominations, Anglican, Presbyterian, Baptist, Salvation Army, Christian and United Church of Canada, co-operating most heartily. The people were keenly interested, attending in splendid numbers, filling the Churches; on three nights there were some turned away. A fine spirit of reverence and expectancy pervaded the gatherings. The Ministers are much encouraged and believe they will be productive of great good. On many sides opinions were expressed that the services of the past week were the best for many years.

EDINBURGH, SCOTLAND

The Edinburgh meetings, held for the first time in the Hall of the Church of Scotland Offices, but taken part in by leading members of five different denominations, shewed a marked improvement in every respect. It is felt that the ideal place for the meetings has been found, and the future is looked forward to with fresh confidence.

BLACKBURN, LANCS.

The meetings in connection with the Universal Week of Prayer were held this year in various centres instead of in one as in previous years. The result was a greater interest and an increase in the numbers attending, which was very good. The Church Rooms of two Anglican Churches, a Presbyterian, a Methodist, and a Baptist Church were used for the meetings, and in each case the atmosphere of the particular Church itself was felt, as well as the atmosphere of the Christian Unity and the Presence of our one Lord and Saviour Jesus Christ. The inspiration of the meetings, and the sense of fellowship with our fellow-Christians all over the world, was felt by all.

COWES, ISLE OF WIGHT

Practically all the Churches of the town united, and our daily meetings were held in the various Churches in turn, a Free Church Minister giving the address in a Church of England Church, and *vice versa*. We had a very uplifting and blessed time. There was a wonderful spirit of fellowship amongst those who attended, and more took part audibly in prayer this year than ever before.

CHEFOO, CHINA

The Chinese Services held each day were times of refreshing, and the united Wednesday afternoon Service was the top-stone of the week. It was grand to see the Chinese Pastors of five different Churches and Missions seated together on the platform, all of whom took some part in the service. The two addresses were given by Elders of different Churches, and they were delivered in great power, the attention of the great gathering being rivetted upon the message of the speakers.

KAKWATA, CONGO BELGE

We had a very interesting and helpful Week of Prayer. We are working new territory and Christians are mostly new material, but there seemed to be a real spirit of prayer. We put up a temporary camp and invited all who could to come. Some walked over 40 miles to be here. Thank you for all the work done in connection with this Week of Prayer.

SHANGHAI, CHINA

The meetings this year were, I think, better attended, more live and with a deeper sense of the need of dependence on God. On most evenings there was an attendance of over seventy, and on the occasion of Dr. Norwood's visit about 150. I am sure the meetings were very helpful, especially perhaps in the unity of thought and feeling between all groups of Christian people in Shanghai. We all hope that as a result of our prayers there may be a new and better spirit among the nations of the world at this time.

MIENCHUH, WEST CHINA

The Hospital staff doctors, nurses, probationers and servants totalling 30 men and women were invited to meet daily between morning dressings in the wards and the opening of the Out-patients department. Fifteen to twenty came daily and we had indeed times of refreshing. The Matron was the only foreigner who led any session, the Hospital Evangelist, the Registrar, two graduate nurses (boys), and the Pastor took various days. This Week of Prayer is a grand scheme. We need more of this meeting together, and the wideness of the field was an inspiration to us who are tucked away in this far-off corner of the Province of Szechwan. Too often we can only see our own little piece of work, and the wideness of the vision given to us this year has been a great help. Many, many thanks for all the labour you have taken, and may God bless the Alliance, and may it ever be a blessing to us the servants of the Master.

The World-wide Christian Mission*

By the Rt. Rev. Bishop J. TAYLOR SMITH, K.C.B., C.V.O., D.D.

THREE years ago I was visiting the Holy Land. It was the second visit I had the privilege of making. As I stood by the Sea of Galilee one day, I pictured the crowds surrounding the Saviour. I pictured the crowds in more places than Galilee surrounding the Saviour, for wherever He went the crowds followed him : they could not help it. Wherever Christ is uplifted there is the gathering of the people unto Him ; and His message was such as to attract all sorts and conditions. We may sum it up in a a very few words—"God is," and "God is love," and "God loves you." That was the message of His lips and His life and His look—"God is," and "God is love," and "God loves you." Now from the world of Nature, God's revelation in form and colour, and now from the Old Testament Scriptures, the Bible of His day, He brought home that great lesson, "God is," and "God is love," "God loves you."

But I pictured that day, as I stood by Galilee, the Lord pointing to the man on the hillside saying, "Behold a sower went forth to sow." He drew attention to the man, the sower, and to the seed and to the soil ; but this morning I want to dwell for a moment on the field. "The field," He said on that day, "is the world."

The soil is in many cases still waiting for Christ to be sown, for remember as the corn of wheat it was necessary for Him to fall into the ground and die : otherwise He would have remained alone.

You remember the incident. The Greeks would see Jesus, and He said, "Except a corn of wheat fall into the ground and die, it abideth alone." What did He mean? He meant that if He had remained in the garner of Heaven with the Father, He would have been the soilless seed, unsown ; and we should have been the seedless soil, in our sins, under condemnation, doomed. He was willing to be sown. He came down to this earth, was sown at Bethlehem in the womb of the Virgin ; and from Bethlehem He went to Nazareth, and from Nazareth

Photo kindly by C.S.E.M.

The Rt. Rev. Bishop J. TAYLOR SMITH, K.C.B., C.V.O., D.D.

to Galilee ; and then at Calvary, God for us, and now, by God's grace, God in us. "Except a corn of wheat fall into the ground and die, it abideth alone" ; but Heaven is peopled to-day because the corn of wheat was sown in this soil, this needy soil, and the harvest is being gathered in.

"The field is the world," and the soil is the hearts of men ; and I have seen the need of the seed and the sowers. Did I not stand in Kumassie some years ago, surrounded by indications of cruelty beyond description, preaching on that text, "Thy Kingdom come," right in the midst of heathenism? Have I not stood in the centre of cannibals? Have I not been in China, as well as India? Have I not mixed with the Maories? Oh ! I have seen the field. It is

*Address delivered at the Bible House, London, on Friday, January 12th, 1934, in connection with the Universal Week of Prayer.

too short a time, the minutes that I have, to tell you of the field, the cry of the world. Ah! but that is not to be our incentive: it is to be the command of the Lord. Yes, the world's call is one thing, but the Master's command is another, quite another.

And He Himself, the Lord Jesus, He is the Seed, as well as the Sower; and we too have to be the seed as well as the sower. Yes, if we are one with Him we will go down into the Jordan, and we will be willing to die unto sin and fulfil all righteousness; and then as we come up out of the waters of Jordan we shall get the true perspective of life; we shall see the heavens opened and the home and the throne of the Father. No one has the true perspective of life until they die unto sin and rise into newness of life. To the world death is the last trench, where the yellow dust mingles with the brown. As it has been said, the smallest believer on his knees can see further than the tallest philospher on tip-toe. But when we rise to newness of life in Him and by His grace, then we not only have the true perspective that makes heaven and earth and time and eternity one, but we get the true perspective of the field, and we see the need, and hear His voice; and as we measure ourselves by the Ten Commandments, God's standard in print, and by Jesus Christ, God's standard in Person, we cry with Isaiah, "Woe is me, for I am unclean; I am undone; I am not fit for the Presence." We are not fit for the service; we cannot respond. But when the live coal comes from the altar from Calvary and cleanses the heart and the lips and the life and we are made clean, the whole being sanctified with the fire of God; then when we hear the voice, "Whom shall I send, and who will go for us?" we cannot but respond, "Here am I; send me." Not that we are fit to go or worthy to go, but He has called and we respond: we cannot help it.

The indifference to the preaching of the Word, and the actual opposition to it, come from the unregenerate, and alas! we are surrounded by too many of the unregenerate to-day in pulpit and pew, and oh! the sadness of it; but until we have seen the Lord, and until we have been cleansed by His blood, we cannot hear, we cannot heed, we cannot go.

How often we hear it said, "Why should we go to the heathen? Are there not enough heathen in our own cities and in our own slums? Why should we bother to go to the heathen abroad when there are so many heathen around? Such people repeat the Lord's Prayer in the service, and perhaps at other times, but they do not *pray* the Lord's Prayer "Thy Kingdom come, Thy will be done," has no meaning for them. A gramophone or a parrot can repeat the words equally with them. It is not until we have knelt with the Lord Jesus and by His grace He has enabled us to say with Him, "Our Father," that we can pray that beautiful prayer of His with real, true, heartfelt meaning. Oh! the beauty of it, the universality of that prayer: "Our": the filial spirit, "Father"; the reverential spirit, "Hallowed by Thy name"; the missionary spirit, "Thy Kingdom come"; the obedient spirit, "Thy will be done"; the dependent spirit, "Give us this day our daily bread"; the forgiving spirit, "Forgive us our trespasses as we forgive them that trespass against us"; the cautious spirit, "Lead us not into testing"—and yet if it is the only way that we can develop character; character, the only thing that we make in this world and take with us into the next, for we are going to wear there what we weave here; "Lead us not into temptation, but deliver us from the Evil One." And then the glorious doxology, "Thine is the kingdom," yes, "and Thine is the power and the glory, for ever and ever"—not like the kingdoms of this world, to dissolve and be no more, but for ever and ever.

Oh! I love that text over the Holy Table in Westminster Abbey. I never go to Westminster but it shines out before me: "The kingdoms of this world are become the kingdons of our Lord, and of His Christ." Oh! see to it, then, that you hasten as the cry of the oppressed is coming up, as it came up to the ears of the Lord God of Sabbaoth, and He said to Moses, "Come now and I will send thee." There was reluctance at first and then there was obedience, so he had his commission divided, and he had half and Aaron had half, when he might have had the whole. Beware lest you have your commission cut in two, whether you go or whether you stay. The Lord is calling, "Who will go for us?" Will you remain in your parish and your little circle of friends?

Are you willing to be like the Master, the seed and the sower, and follow in His steps, and die to all you have to die unto? It is nothing to the life you are going to live. I know it; I am not speaking from a book, I am speaking from past experience, and glorious it is as I look back.

I see myself forty-four years ago standing at Livingstone's grave in Westminster Abbey as a curate. In the afternoon I had been on the top of a 'bus where we used to sit back to back, studying humanity, and I came into the Abbey for a rest. The light was coming on Livingstone's grave from the West window, as it comes to-day on the Unknown warrior's grave, and I read these words, "Other sheep I have, which are not of this fold: them also I must bring." And who is to bring them unless we give our feet to go, our hands to work, our lips to speak, and our hearts to love.

Little did I know forty-four years ago the joy that was in store for me, the joy of such happy service as I have had the last forty-four years, for which I thank God with heart overflowing.

And when it came thirty-seven years ago to my consecration, close by, in St. Paul's Cathedral, on Ascension Day, strange was the preacher's text; but may I read it to you before I sit down? This was it: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand." So the steps of those whom God loves and calls, those who obey and are not disobedient unto the heavenly voice, and to the heavenly vision are guided. Again I tell you from experience, there is a glorious work and a glorious life, such as is indescribable. As you come to the end of life you have the echoes of the past almost daily pouring in, telling you that the seed, which is the Word of God, shall not return unto Him void.

At the Islington Clerical Conference two days ago a clergyman came to me, and he carried in his hand a piece of paper, as it might be this paper, only I had turned it into the shape of Africa. He said, "You see the date on that. You gave it to me in the year 1894. I was a curate." On the other side was a letter from a friend of mine in West Africa who was none other than Mr. Humphrey, the Principal of Fourah Bay College, who was brutally murdered in the rising of 1898; a Cambridge man, a Ridley Hall man. I had given it to this young fellow in the shape of Africa in 1894. "My word. . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Let us pray believing, and be obedient if called, and go, and see that we have the glad tidings to preach. "Ye are My friends if ye do whatsoever I command you." "Go ye into all the world, and preach the Gospel to every creature."

"O God, Thou art my God: I will praise Thee"—*Psalmist.*

"My Lord and my God"—*Thomas.*

MY Lord is my song;
My heart He makes strong:
All-wise and All-loving,
To Him I belong.
His love He displays,
My doubts He allays;
With compassing favour
He shieldeth my days.

My Lord is my light;
I live in His sight:
His morning comes always
To end my dark night.
In shadowy vales,
Where terror assails,
His hand never leaves me,
His light never fails.

His will is my rest
When troubles molest:
His love in the silence
Plans all for the best.
To them that are His,
Shall nought come amiss:
His Way is their home-way,
His Presence their bliss.

H. Elvet Lewis.

"The Talking Leaf":

Meeting the Literature Needs of Africa To-day*

By MARGARET WRONG

(Secretary of the International Committee on Christian Literature for Africa)

On the deck of a West African liner I came across an African girl reading a fat volume. It was Mrs. Beeton's Cookery Book. "I am going home from school" she said, "And my dearest friend has given me this book as a farewell present. I am reading it through." I admired her valour! There is no African Cookery Book in existence which can compare in bulk and beauty with Mrs. Beeton's. But an African edition of that masterpiece would be greatly enhanced in value if it included recipes of African dishes which have been collected in some schools for African girls. My meeting with the African girl and her cookery book was the beginning of a journey of exploration in Africa. My object was not to discover the source of rivers nor mineral wealth, but the African's need and desire for books. The exploration took me across Central Africa from West to East and back again. It involved travel by rail, by boat, by road and in the air. It led into British, French, Belgian and Portuguese colonies and through the territories of many tribes speaking many tongues.

I found that Africans who know European languages are beginning to read European books of all kinds, good, bad, and indifferent. I came on a woman patient in a hospital in the Belgian Congo who was deep in a somewhat lurid French novel. I discovered that what schoolboys here read for thrills may be studied by the African for edification. The manager of a West Coast mission bookshop told me that the sales of Edgar Wallace are going up among the African police, who read him to perfect themselves in the detection of crime! It seems likely that novels, detective fiction and some of our more sensational papers are giving the African a picture of European life and custom which we should hardly consider normal.

Don't take it for granted, however, that all books which go from Europe to Africa are sensational. Some—and this is particularly true of school books—are merely dull and irrelevant. For years many West African schools used discarded English textbooks. One day I listened in a Gold Coast school to a small boy spelling out in English the story of a hansom cab lost in a London fog! What was a hansom cab? He didn't know. What was a horse! He knew as little about this animal as he did about London on a winter afternoon. On the other hand a reading lesson about the seashore or the cussedness of the elderly goat at the school door would have related his study of English to the life he knew.

I am glad to say new and more relevant school books are being written for African schools, and also that some schools are making manuscript books for themselves out of local material. I have seen a class absorbed in telling and writing down folk tales which children have heard by the village fires. Histories are also in the making. I listened to a history lesson in a mission boarding school on the Gold Coast. The master, who was the son of an African chief, told each boy to bring to class a song or story of his tribe. One lad stood up and sang a song of which the refrain, being translated was, "Go fetch your father's head from the Krobo Mountain." The boy then told how in his great grandfather's day the tribe, living in a village on the mountain top, raided a market of the tribe on the plain, carried off women and children, and killed the men. The heads of the men were put on stakes round the mountain village. This song was sung to encourage the young men of the plain to retrieve the skulls of their relatives. This gory introduction was followed by a discussion of the changes which have made it possible for boys of different tribes to fight their battles

* Missionary Travel Talk broadcast from the London Studio on Sunday afternoon, January 28th, 1934

on the football field instead of on head-hunting expeditions.

I found many records still kept without books. One evening last July I was in the capital of the king of the Bushongo people in Central Congo. The king, who is paralysed, lay on a low bed in his courtyard, his councillors sat near. A fire threw a fitful light on the faces of more than a hundred of his wives, who squatted on the ground and sang the names and deeds of more than a hundred kings. The song lasted far into the night. In that kingdom records are also kept in carvings of the kings. Some of these carvings are in the British Museum in the collection of M. Torday. The present king and his councillors do not relish the fact that we have these carvings here, and asked for photographs of them in order that the craftsmen may make duplicates to fill the gaps in the royal archives. Records are also kept in that kingdom by means of a design chosen by each reigning monarch, which is woven in palm mats and raffia cloth. The design of the present king is the pattern on the tyre of the first motor-cycle ridden into his capital! The rider was an American missionary who is the king's trusted friend.

That design marks the beginning of a new epoch in the kingdom, the epoch of the free admission of the learning of the West. The king has set aside land and buildings for the first school at his capital, and has asked the mission to supply teachers for it. We sat as night fell in the rest house on the school site. I wondered what old ghosts lurked there, for in the shadow of palms behind us was the grave of a former king who had been buried with all the old customs. Living slaves had been thrown into the grave with his corpse, and leading councillors had committed suicide in order to accompany him to the land of spirits. But no ghosts were visible. Their place was taken by little urchins in birthday dresses, who roared with laughter when we flashed our electric torches in their faces. These scamps were adding the new art of reading and writing to the ancient lore of their race. Even in that remote part the new learning has invaded the haunts of the old ghosts.

You may wonder why books in Africa are few, and why records are still unwritten. The reason is that the art of reading and writing was taken to Central and South Africa by white men. Come to an African village in the French Cameroons and hear what an old grannie is telling the children about how books were created. She warms her wrinkled body by the flame of the evening fire, the light of which is reflected in the bright eyes of the children gathered round her.

"God asked the elephant what he wanted" says grannie, "and the elephant replied, 'I want the forest,' so God made the great forests. God asked the chimpanzee what he wanted. The chimpanzee replied, 'I want the thick bush' so God made bush. God asked the fish what he wanted. The fish replied, 'I want the water,' so God made the great rivers which flow through the land. God asked the black man what he wanted. The black man answered, 'I want food,' so God made food of all kinds. God asked the white man what he wanted. The white man answered, 'I want book,' so God made book and thus the world was created."

To-day it is the African who is asking that books should be created. The book most widely known and revered is the Bible which has been translated in whole or in part into 239 African languages. In 1933 twelve new translations appeared. It is often desire to read the Bible which takes old men and women to school, where they sit side by side with little children. I am afraid the children sometimes suffer from swelled heads when they learn to read more quickly than their elders.

Africans ask for other books besides the Bible and many have a very natural desire to have small books which are cheap and tell all about everything. One senior teacher expressed this view: he said, "Long ago the white man brought us the Bible in our own tongue. That was good. Now we want in addition a little, cheap book which will teach our women all about agriculture, all about the care of houses, all about the care of children, and all about everything else they ought to know. Please get us such a book."

Pictures are also wanted both for houses and schools. One of the most moving appeals for pictures I heard was in the Belgian Congo. On the walls of a school for women which I visited hung pictures of African mothers and babies, which were

being used for the teaching of hygiene. When the class was over a young woman stepped forward and said to the missionary, "Mother, we are mere women and forget easily, but we want to teach other women in our villages how to keep our enemies the germs from our babies. Give us pictures like these for all the villages, then we shall not forget what we have learned here, and we shall teach the other women with true words." Those villages are still without their pictures, for the mission cannot afford to supply them for numerous villages, and the price of one set is a man's monthly wage in this time of financial depression.

So great is the desire for books and pictures that African authors and artists are coming to the fore. I met a group of Africans in the French Cameroons who had written a history of their tribe in their own language. In Tanganyika I talked with an African who had been in London to give evidence before a government commission. He has written an account of his experiences in Swahili. Some powerful novels have been written by Africans in South Africa. An African teacher in Kenya brought me a manuscript of a school book which he had prepared for the teaching of ethics. I found Africans illustrating vernacular books and magazines. I found Africans transcribing African music. One young man gave me a collection of traditional African airs he had transcribed. Among them was one describing the coming of the first white men to those parts. Here is the refrain: "The white men came up out of the sea; where they came from who can tell?" He asked what other Africans were doing on music. Since coming back to London I have been able to send him a book of African songs published in Uganda by order of the King of the Baganda, and a book of songs, compiled by a Gold Coast African, which has been published in London.

My voyage of exploration showed that Africans who can read will read what they can get, be it good or bad. I discovered manuscripts that should be published and I saw how white and black men were working together to create a literature. I learnt of pioneers—both white and black—who have transcribed languages, written books, and printed and distributed them in large centres and in remote villages. We must not forget, either, the pioneering work in Europe where the Bible Societies, religious publishing houses and missions have published the first literature in many tongues. And now to-day we have an experiment in co-operation in an International Literature Committee supported by American and British Societies, which is studying the need of literature for Africa not only in British but in French, Belgian and Portuguese areas.

My voyage of exploration has led also to the conclusion that the need of books is both great and urgent. White men have taken what an African has called "the magic of the talking leaf" to Central and South Africa; white men have taught the African that magic in mission and government schools. The African has been an apt pupil. Every year the number of those who can read and write increases. White men and Africans are writing books on all manner of subjects. These books are needed. All the literature in many an African language can be tied up in an ordinary pocket handkerchief, yet manuscripts lie unpublished for lack of funds. For good or for evil the "magic of the talking leaf" is potent in Africa. The power of the written word is felt in the land. A continent is asking for books. Can we turn a deaf ear?

CHRIST'S CHALLENGE TO-DAY

"Each one of us must face the question for himself or herself. Fairly faced there can be but one outcome—a more vital faith in the individual and a more vigorous and effective service in His field. This applies to both the missionary and the non-missionary.

"'But who say ye that I am?'

"Studying His life and work, intelligently applying His message to our contemporary problems in a big way, leaning on Him for guidance in our own lesser and more personal problems, seeking Him with mind and spirit alike, what is to be our own individual and sincere answer to the age-long challenge, which in old Judea evoked from that little group of tired disciples the noblest and most confident loyalty, and which can summon forth even to-day a devotion, which, like theirs, can move the world?"

Prof. F. M. Velte, Ph.D.,
(in the *National Christian Council Review*. (*India*).

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Religious Freedom in Germany

The struggle in the German Churches may appear to some as largely a political fight against the Nazi revolution, and it involves this, for there is a political element in it. The struggle, however, is really one involving Church standards and religious freedom in contrast to State compulsion in matters relating to the soul. As the situation varies almost daily it is not possible at the time of writing to do more than express the hope, which is shared by almost the whole of foreign Protestant opinion, that the President and Chancellor will themselves take steps to maintain unimpaired the glorious heritage of the Reformation in Germany and Europe, religious freedom, rather than seek to enforce a unity based upon compulsion, which can neither endure nor have any spiritual value. The heartiest sympathies of British Christians go out to those German Evangelical Pastors whose heroism in the cause of Truth has led them to risk their all in opposition to what they believe to be of man rather than of God. Some day the story may be told in full. At the head of them is Dr. Niemöller, leader of the Pastors' Emergency League, who although officially dismissed continues to serve his Church in Dahlem, Berlin. As far as their contention can be judged from a distance it concerns the principle, upheld by the Constitution of the German Evangelical Churches, that the Church is built upon the congregation. Reichsbishop Müller confirmed this when entering upon his office—he remarked in his address: "The Church belongs in the first instance to the congregation. She does not belong, say, to the Pastors or the Bishops. Leadership in the Church does not mean reigning over the Church, but rather serving and helping the congregation and its members." These indeed are true and wise words, but will the Reichsbishop stand by them? Through the illegal retirement of Pastors and other arbitrary actions the fundamental principle of Evangelical life and witness is broken, and step by step the Church of the congregation is transformed into a Church ruled rather than respected. It would be well if once and for all the responsible State authorities could come to see that opposition Clergy desire to be just as loyal to the State as others, but that they can brook no interference with religious liberty, and they must in all such matters obey God and the conscience rather than man.

German Evangelical Youth

Perhaps the most vital issue in the whole dispute is that relating to the Youth Movement. There are several Youth Evangelistic Associations in Germany —"The Christian Pathfinders," "Girls' (and Boys') Friendly Societies," "Bible Union," and others. Some who have come into frequent contact with the leaders of these various organisations mention the joy it has afforded them to know such earnest Christians as they represent. At their holiday camps and the "Bible Union" Convention one can meet young girls (and boys) and their leaders from all over Germany. It is amazing to realise how far they have travelled, some from beyond the Polish Corridor, others from the Black Forest; most of them, in fact, from great distances, entailing almost a day's journey each way, for the sake of attending the Conference and of meeting their loved leaders face to face. At the "Boys' Bible Union" Conference over five thousand youths were assembled in the same cause. *And now all these young people know that they will never attend such a convention again.* All Evangelistic Youth Associations are to be dis-

persed. All boys and girls must enter the Hitler Jugend. All protests from pastors, parents and Christian workers have been in vain; all appeals to the Reichsbishop utterly disregarded. The pastors and leaders offered to incorporate the Evangelistic Youth Associations in the Hitler Jugend, only stipulating that they should have perfect freedom for their religious services and Bible Classes, etc. This offer was uncompromisingly refused, and the order given out by the Reichsbishop that the amalgamation was to take place on the conditions insisted on by the leaders of the Hitler Jugend, viz.: That every boy and girl places himself or herself at the disposal of the Hitler Jugend leaders. If these leaders, or the "group leaders," who are about sixteen years of age, give the order for a Sunday excursion, or a march, this order has to be obeyed, even if the young people have to miss Church worship, or Sunday School, to which they have always been accustomed. Against this new decree pastors and parents are alike helpless. Perhaps the question arises—Why do Christian parents allow their children to enter the Hitler Jugend under such conditions? *The answer is that any boy or girl refusing to join would be considered unpatriotic*, and might even be suspected of being an enemy of National Socialism. And German Youth of to-day is patriotic as it has never been before, and anxious to show loyalty to Adolf Hitler. There is naturally the greatest resentment against the Reichsbishop and the leaders of the Hitler Jugend for causing this terrible conflict between religion and patriotism. We ask that this disconcerting situation may be remembered in prayer, that German youth, so intensely patriotic to the State, may realise that religion is a matter between God and the soul. Only thus can the Gospel of Christ and the soul of Martin Luther go marching on in Germany.

Spanish Evangelicals in Council Much interest is being taken in the forthcoming Spanish Evangelical Congress (April 25th—28th) to take place in Madrid. The Congress is convened by the Spanish Evangelical Alliance. As we write a letter from Spain is received in which the writer says: "The political situation here is very obscure. Spanish Fascism, manipulated by the Jesuits, seems to be making headway in the country, propaganda is being carried on most actively. The Socialists, who are much better organised than the other political parties opposed to Roman oppression, are fearful as to the future, especially after the fate of the Austrian Socialists. In the meanwhile we are urgently needing a spiritual revival, and I trust the Convention may contribute to bring this about. Organisation may be done to death and if there is not the dynamic power to drive the machinery already on the spot, an increase of machinery is evidently not the pressing need, but an increase of power. Have we placed the emphasis in the wrong place? We thought it was liberty that was needed; liberty has come and the results are most disappointing as regards the growth of the churches in the country. Now we are faced with lack of material means, but that would not matter if there were spiritual power. Speaking personally, the one great pressing need in this country at the present moment is a mighty manifestation of the power of the Holy Spirit in the midst of the Evangelical Christians of Spain, and we need to earnestly pray for that. I think Hudson Taylor affirmed that he had never known times of need that were not accompanied by times of blessing, and if the present circumstances in Spain drove the whole church to her knees in prayer, we could well thank God for the strait places He is bringing us through."

"Friends of Spain" Although this title is of American origin, and chiefly concerns a group of men and women belonging to different Christian communions in the United States of America, the new organisation is one that might well appeal to an international setting. It has been organised specifically around a personality, Dr. Juan Orts Gonzalez, an eminent Spanish Evangelical who has lived for many years in the U.S.A. and who now feels moved to give the remaining years of his life to Christian work in the land of his birth. Those who know Dr. Orts consider that there is no person living more fitted by native gifts and providential experiences to interpret Christ to the new Spain through living words and loving deeds. For many years

he has edited a Spanish magazine, "La Nueva Democracia" (The New Democracy) which has attempted to interpret Christian principles and their application to life for non-evangelical readers in Spanish-speaking countries. One of the group of official consultants for this magazine is the Spanish Minister of Education already referred to. Dr. Orts has besides travelled extensively in Latin America, where he is loved and trusted by all who know him. Recently he has published in Spanish a book entitled "The Destiny of the Iberian People," which is having a splendid reception in Spain and Latin America. Meanwhile, his heart has been consumed with a desire to return to Spain and he has already arrived in Madrid. As a one-time member of the Franciscan order, he wishes particularly to do something for the hosts of ex-priests and monks who now, since they laid aside their orders, form a forlorn and challenging group in Spanish society. We look forward to meeting Dr. Orts Gonzalez, and after the Spanish Evangelical Congress hope to welcome him in London.

French Protestantism: A Call for Help

Dr. Ch. Merle d'Aubigné, whom we hope to welcome as a speaker at our Annual Meeting on May 17th (3 p.m.), writes to us an impressive appeal for further help from British Protestants to the cause of Protestantism in France. Under "Catholic Action" and in various ways the Roman Church is putting forward a tremendous effort to regain and re-establish definitely its supremacy in all the lands which it formerly held under its sway. Disowning political aims, it is, nevertheless, as described in a notable volume by the late Mr. Hugh Stutfield, "The Roman Mischief Maker." We need only refer to the Roman Decree, '*Ne Temere*,' as proof of this. She fishes in troubled waters, and the greater the trouble the more skilful she is in getting power and influence for herself out of the disturbance. This is true to-day of events in Central Europe. It is equally true concerning events in Ireland. She claims to be a secular power—to have the right to interfere in national and international affairs, and she relies on those who claim her allegiance to accept her decisions as the Voice of God. In the face of all this, and much more, it is important that all Continental Evangelical work should be supported, not only by gifts, but by prayer for those who bravely witness and work, often under persecution. Dr. Merle d'Aubigné acknowledges a grant from the Council of the Alliance, and in doing so refers to heavy deficits for the Société Centrale Evangélique, in consequence of which some Stations may have to be closed down, leaving whole districts without a single witness to the Evangelical faith. He adds: "I assure you that the maintenance of these Mission Stations is no easy task in the present circumstances and involves real sacrifice. That this 'witnessing' is not without effect is proved by the fact of 400 to 500 converts every year in the sixty Stations of the Société Centrale, from Roman Catholicism. If we take account of what is done in our regular Churches, many of which are just as 'missionary' as our Stations, the gain on Romanism in France, year after year, would make up to hundreds more, and perhaps thousands. Many of the Churches or Congregations are *entirely* composed of former Roman Catholics, or of their descendants."

A New Vatican Minister

We deeply regret to read the announcement of a new appointment of a British Minister to the Holy See. During the war we were assured the appointment was only temporary. Now, it looks like becoming permanent, and political expediency has got the better of principle. Surely it is time to draw the attention of our Government to the attitude of the official Vatican organ to all and everything Protestant, and to enquire why the status of Protestants in Italy should be regarded and treated as inferior to that of Roman Catholics in England? Rome has not changed. She has always been the deadly enemy of civil and religious liberty, and she remains so to this day. The presence of a British Minister at the Vatican can only be regarded by other countries of Europe as an act of expediency, and suggests that Great Britain has departed from principles that lie at the root of her past prosperity, exchanging them for a policy based on politics at the expense of Protestantism.

Good King Albert in Memoriam

We express on behalf of the World's Evangelical Alliance deep feelings of sympathy, shared by all its members and friends, with the Belgian nation in the tragic loss of their beloved Sovereign —Albert the Good. It is an international loss, to which expression was given in Brussels at the funeral of the beloved Monarch. The touching words of the Belgian Ambassador in London over the wireless, in which he thanked the people of England, from the Sovereign downwards, for their sympathy and support must have moved all hearts. King Albert will ever be remembered, not only for his true kingly qualities, but for his reign of righteousness and peace. Naturally, the thoughts of all turn to the new king, Leopold III., who is thirty-two years of age, and whose Queen Consort was a Princess of the Royal House of Sweden. King Leopold accedes to the throne at an anxious time, but he has behind him the affection of his people and the goodwill of nations generally. We express the hope he will be sympathetic to religious liberty, so that difficulties which have appeared in the Belgian Congo may be removed.

Religious Liberty on the Continent

Much is happening on the Continent that is imperfectly understood by Christians in this country. In Germany civil and religious liberty are, to say the least, in abeyance, and in Italy, as we have tried to point out, the religious situation is unsatisfactory in its bearing upon the Protestant Churches. A correspondent writes as lately as February 24th, "We are going through trying times in this country, but we have faith that we shall come out all right, if our friends in England and in America do not abandon us. I greatly fear there is a secret understanding between the Government and the Vatican to put every possible obstacle in the way of Protestant propaganda, though I am sure that Mussolini himself is friendly to our work. However, we shall not despair, though sometimes we feel greatly discouraged in view of the many difficulties which we find on all sides." There is scarcely a country of Europe from which similar communications are not received, or might be written. Sir John Simon, our Secretary of State for Foreign Affairs, addressing the Free Churches of this country in their annual Assembly at Birkenhead, urged upon them their duty to stand by their old traditions and to make the matter of securing and establishing civil liberty part of their crusade. That is good in itself, but religious liberty is even more important, and the attention of the governing body of the Free Churches of England and Wales might well be directed to the fact that Continental Churches and Protestant Christians are finding liberties curtailed to such an extent that they need outside help. In this we do not refer to finance, important as that is. It must not be thought that because a continental nation is a member of the League of Nations it is bound to establish or to recognise religious liberty within its borders. That is not the case. It should be remembered that Catholic Action is directed to the destruction of religious liberty in favour of the Roman Church. And we are likely to hear a great deal more concerning Catholic Action in the near future.

Anglican and Orthodox Reunion

Another correspondent writes to us to point out that there is a danger lest the approaches of the Anglican Church to the Continental Churches should give a false impression as to the Protestantism of the Church of England. Some English Churchmen, he remarks show more sympathy with the Orthodox Church, which is unreformed, than with those Churches who have struggled for religious freedom. There is much in his contention that the spread of sacerdotalism in the English Church, which has given status to the Anglo-Catholics, is misunderstood on the Continent, especially in the South of Europe and in countries bordering on the Near East. He is of opinion that Orthodox Church officials responsible for "union" negotiations between the Anglican and the Orthodox Churches have mistaken the Anglo-Catholics for the Church of England! Unless this situation is corrected by the opinions and action of English Evangelicals a serious blow to Continental Protestantism may result. It is well if we are now seeing more clearly what is really at stake in negotiations for "union," or for closer relationships, with unreformed Churches.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

Universal Week of Prayer On other pages we give some further reports which have reached us from widely separated parts concerning the observance of the Universal Week of Prayer. We cannot publish all, but those presented will affirm the great contribution the Week of Prayer makes to Christian reunion in its highest setting. A vast correspondence accompanies the Week of Prayer which, while confined in observance to a single octave of days, extends in arrangement over the whole year. New centres of interest are ever being sought, advice concerning local difficulties has to be given, and decisions taken upon which great issues depend. In a multitude of differing interests the help of Headquarters is sought, from all quarters of the globe, and throughout alliance is turned into fellowship and friendship. Already the arrangements for 1935 are in active preparation. On a scale never before attempted an effort is to be made to reach the regions beyond home organisation, in which enterprise we ask for the prayers of our readers.

Whit-Sunday : A Call to Prayer From time to time, but not annually, the Council of the World's Evangelical Alliance has issued an additional Call to Prayer, which has been widely responded to by clergy, ministers, and congregations alike. There are dangers in seeking to multiply such occasions, although the summons to prayer and especially united prayer is ever urgent. There are circumstances and situations, however, when national and international anxieties weigh upon the hearts and minds of Christian people generally. A subject which must be upon all hearts at this time is that of the Jews and Jewish Missions. Recent happenings among them as a race have drawn out the sympathies of nations and individuals. In Germany they have been persecuted so that it is now impossible for anyone of semitic origin to share the privileges of citizenship, in consequence of which large numbers have sought refuge in this and other countries. During this Lent and Holy Week the Church of England will observe its established custom to offer special prayer for the Jews, making special use of "A Service of Prayer" prepared by the Bishop of Worcester. It has been urged that this season of prayer should be extended so that *all* Christian people may ponder their responsibility to the Jews at a time for them of anxiety and persecution. In response to the invitation of the Council of the World's Evangelical Alliance the Bishop of Worcester has prepared a special Call to Prayer for use on Whit-Sunday which will be circulated shortly. Whit-Sunday falls on May 20th, and we express the hope that widespread response will be given to this united appeal, having regard to the promise: "Pray for the peace of Jerusalem, they shall prosper that love thee."

Family Prayers A writer in an Irish newspaper deplores the general neglect of family worship. We commend the editor for inserting his appeal. Many will recall the great Queen's Hall meeting on the subject convened by the Alliance during the War. The occasion was the passing of a great soldier, Lord Roberts, who left on record this testimony: "We have family prayers every day." What response would be given to a similar gathering to-day we cannot say, but the need for stirring the public conscience is as great as then, and it might well occupy the counsels of the Churches in united action. No wireless service, and no Church liturgical worship or other opportunities for prayer, can take the place of the family altar. We admit that family prayers have suffered from misuse, but wisely planned and conducted they represent parental influence and exam-

ple which God will surely own and bless. In his "Cotter's Saturday Night" Burns immortalised the family altar :

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha' Bible, once his father's pride.

His bonnet reverently is laid aside,
His lyart haflets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care.

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays . . .
Compared to this how poor religious pride,
In all the pomp of method and of art . . .

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
An honest man's the noblest work of God.

Let methods, as well as times and seasons, find their own best place, but "the big ha' Bible" in evidence, a short reading therefrom, and a brief prayer, if nothing else is accomplished, will, as many testify, help to establish the home as well as the nation on a basis of security and peace. We invite attention to our leading article, which has prompted this appeal.

"Sunday: A Priceless Institution"

In an article contributed to the *Daily Telegraph* Mr. Winston Churchill, M.P., makes a stirring appeal for new and immediate action in respect to the growing evil of Sunday trading. Mr. Churchill is President of the Early Closing Association, which, under an honoured Secretary, the late Captain Larking, co-operated with the World's Evangelical Alliance in the arrangement of the great Sunday Defence meeting at the Queen's Hall, W. It is now twenty-one years since the Shops Act, 1912—the shop assistants' charter—received the approval of Parliament, thus crowning the long work of the Early Closing Association. In the article referred to Mr. Churchill discusses both the gains and disappointments of the past five years, and after emphasising the growing evils of Sunday trading remarks: "The Lord's Day Observance Act of 1677, which prohibited Sunday trading, is still on the Statute Book, but many of its terms are inapplicable to present-day conditions, and the trivial penalty for its non-observance is such as to serve no purpose whatever as a deterrent. It needs to be replaced by a measure framed to meet the present-day conditions, and one which will be rigidly enforced, instead of being tacitly ignored, as is the present Act, with but few exceptions, throughout the country. But the situation should and must be dealt with from a collective and not the individual trading point of view. Sunday is as much to one as another—it is a Divine and priceless institution. It is the necessary pause in the national life and activity; it is essentially the day of emancipation from the compulsion and strain of daily work; it is the birthright of every British subject, a day of personal, social and spiritual opportunities, and, above all, our great heritage, and one it is our responsibility, privilege and duty to hand on to posterity unsullied by the commercialisation which is making its mark to-day."

Sunday Desecration

Apart from the question of Sunday trading the old English Sunday is passing before our eyes and is becoming a weekly Bank Holiday. Here again expediency is being sacrificed to principle, and the Churches are not free from blame, at least that section which have given their sanction, with or without reserves, to Sunday amusements, including the opening of cinemas. The growing absence of regard for the Lord's Day is seen in every social class. The motor-car, the cricket and football fields, the tennis courts, and every kind of restless amusement are emptying the House of God. Quiet is being transformed into excitement and "enjoyment" of a purely materialistic character on Sunday. In consequence, nervous disorders are on the increase, and outraged nature will seek revenge. The Early Closing Association, as Mr. Churchill points out, deals with this question purely from the view of trading and labour accruing from the present conditions. The religious observance of the Lord's Day is a matter of the individual concerned, guided by the teaching of Scripture. What cannot be controlled by legislation can nevertheless be guided by example, in which, as conscience dictates, Christian people everywhere can speak and act in the national interest.

The Error of Unitarianism

The great error of Unitarianism is its denial of the Deity of Jesus Christ, and therefore of the Trinity of the Godhead. So long as the Christian Churches hold to these primary fundamentals of the Christian faith there can be no serious question of the incorporation of Unitarianism in schemes for Christian reunion. But subtle distinctions are possible, and we should all be thankful to Dr. Carnegie Simpson for drawing attention to the fact that while it may be possible to speak of a Unitarian as "Christian" in the sense that he practises whatever meanings of Christ for thought or life he has found true, the fundamental test is involved in the question "*What think ye of Christ?*" Unitarianism is therefore not Christian or Christianity, for it misses the essentials of the Gospel either as the revelation of the saving love of God or the power of God unto Salvation for sinful men. Less than a decade ago we remarked to a prominent official of the Free Churches that the progress of modernism in the Churches would shortly mean the incorporation of Unitarianism. His reply was "Never!" We trust that decision still holds good. It is a fact of supreme importance that the Tri-unity of God is essential to the Christian doctrine of the Atonement, and is therefore vital also to the whole structure and content of the Church of which Christ is the Head. Jeremy Taylor has put it well: "He goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priority in co-equality, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the renewed man, that feels the power of the Father, to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity."

Dickens' Life of Christ

It is a very interesting fact that Charles Dickens wrote for his children a life of our Lord only now made public, consequent upon the death of the last surviving member of the famous novelist's family, Sir Henry Dickens. We understand a very large sum of money has been paid for the rights of publication, in fact the largest sum ever paid for an author's manuscript. Thus the Spirit of God makes use of human instrumentalities to make known the love of God in Christ. We can and should pray that the means employed thus to emphasise the importance of historical Christianity may be used of God to overthrow unbelief, and to bring many to the knowledge of Him "Whom to know is life eternal."

The Press and Christian Belief

Another cause for thanksgiving is the prominence given by so many Press organs to religious life and work, and often to sermons and addresses directed to Christian apologetics and faith. When we add to this the services of the microphone, millions who might never enter a place of worship are thus brought into touch with the message of Christianity, the issues from which can only be learned in eternity. Surely we ought to pray more often for all editors and Press Representatives, at the same time giving thanks to God for their co-operation in the silent presentation of His message to mankind. True, there are occasions of cause for concern although, despite hammers, God's anvil stands. Writing with experience of thousands of Press cuttings on religious subjects we are of opinion that as a whole, Press sympathy is to-day on the side of belief rather than criticism. Editors may be trusted to know best what their readers desire. As we write we have before us a cutting from a provincial newspaper which concerns a variety of religious activities. In one paragraph the writer affirms that it is the simple Bible story which holds an audience; in another the comment is made "Whenever a good man comes along who knows his Bible and knows how to use it, young people are captured and held from the start." A third paragraph discusses open-air evangelism and suggests that it should be extended and brought up to date by the use of loud speakers. This sort of helpful interest in spiritual activities is worthy of comment, and commendation.

The Second Advent A Sunday newspaper is devoting attention to a series of articles by various writers on the subject "If Christ should come back." No doubt the idea is to interpret present-day life in the light of the question, "What would Jesus do?" Many of our readers will remember a volume issued some years back under this title which aroused universal attention, and gave a spiritual impetus, chiefly among young people, to Christian thought and activity. Addressed "To men and women of goodwill" we have received a statement drawing attention to the present year 1934, as one of coming crisis or at least "of tremendous importance to the nations of the world." All would not agree with the conclusions of the author, but we shall be voicing the feelings of very many if we remark that we are living to-day at a time when anything may happen, for many feel we are living at a time when events, national and international, political, religious and social, warn the Christian to "watch, and be sober." The question if Christ came what would happen is less important than when and how is He coming? Of his near return the Scriptures leave no doubt. Equally clearly they show that when He comes He comes to establish His Kingdom, for which we daily pray "Thy Kingdom come." It is a solemn theme. It is also a spiritual uplift, for the issue involved is the only hope for this troubled world. "What will it be when the King comes"?

Royal Salute for the Pope The latest Admiralty Instructions include amendments which declare that the Pope is to be regarded as a foreign Sovereign and is to receive a Royal salute of twenty-one guns on arriving or departing from any place in His Majesty's Dominions where there is a fort or battery. Vessels of the Royal Navy arriving or departing during his stay must also fire a Royal salute, and a Royal salute is to be given on his arrival to or departure from any of the King's ships. As the instructions include "Nuncios," "Internuncios" and "Legates" as being entitled to salutes, and orders that "representatives of the Pope may be given such marks of respect as their position as distinguished personages may appear to demand," no opportunity has been overlooked to make use of expediency capable of being misinterpreted and misunderstood. Questions on this and other pressing subjects might well be asked in Parliament; for instance, why are our diplomatic appointments usually those of Roman Catholics? The latest appointment, that to Norway, might well have called for a Protestant Ambassador, but one Press notice has gone out of the way to mention that the new Ambassador is a Roman Catholic, that his wife is a Roman Catholic, and that the latter has a sister who is a nun. The silence of leaders of our Protestant Churches on British Government submission to Rome is a matter of concern to very many.

Film Censorship It is appalling that our Government allow this country to be flooded with foreign films which a Metropolitan Magistrate described as "fouling civilisation." It is no longer possible to blame the late War for the degenerate mental attitude of youth towards matters and subjects so long and so rightly held sacred—the real cause is to be found in the modern film, which glorifies crime, ridicules both modesty and chastity, and makes light of those relationships between the sexes without which there can be neither beauty, happiness, or sanctity in home and family life. . . . An American statistician has placed on record the fact that there were in American Films in a single year, 2,115 assaults with knives, guns, etc., with intent to kill, 231 scenes of hanging, 173 scenes of horror, 757 scenes of attacks on women for immoral purposes, and 929 scenes of nudity. The foregoing facts have reached us from a correspondent who adds "Even our newspapers appear to have eyes blinded and ears dulled by gold to these obvious facts, and so, unheeded and unchecked, this undermining of the moral tone and outlook of our youth continues penetrating even the calm serenity of that hallowed day of rest, the British Sunday. In the alluring name of Liberty the people spreading these teachings have secured licence, licence to make profit by showing their films on Sundays, thus uprooting our most sacred possessions, fouling our youth, and commercialising our Day of Rest.

World Mission Notes

Missionary Reunion at the Alliance House

It seems almost superfluous to speak of reunion in the work of the Missionary Societies, for they are already closely united in the International Missionary Council and by other ties of Christian goodwill and co-operation. And yet the very fact of widely separated Missions and missionaries suggests the word reunion when these can be brought together at a common centre and for a common purpose. It was this fact which led to the commencement nearly a score of years ago of the monthly Missionary Reunions at the Alliance House. Some time we hope to draw up a list of the many Societies which have been given hospitality at 19, Russell Square, as we feel sure the list will evidence the whole-hearted co-operation which the Alliance desires to manifest in the work of all Missions in foreign lands. If any have been overlooked we should wish to hear from them, and will make amends! Recent reunions have shown a new impetus in these monthly gatherings, and we have regretted that our Reception-rooms were not larger in order to accommodate all who have desired to be present. The opportunities afforded to meet missionaries on furlough and to bring representatives of numerous Societies together are valuable. There is abundant evidence that these Missionary Reunions are helpful in many ways to the cause they have at heart. We quote a letter which has recently come to hand—from Vancouver, British Columbia. "It may interest you to know that a united Missionary Prayer Meeting is held in the afternoon of the third Thursday in each month in this City. At the meeting held this afternoon I told those present that the World's Evangelical Alliance was meeting at the same (clock) time, and read your paragraph on pp. 206-7 of EVANGELICAL CHRISTENDOM, and prayer was offered for a blessing on your meetings. Will you not also pray for us? The theme of our next meeting will be the Dutch East Indies, Borneo, etc." The letter comes from a very old friend of the Alliance, Rev. T. W. Gladstone. We assure him of the remembrance he asks for, and of our warm interest in the Missionary reunions over which he presides.

Pioneering in Papua

The London Missionary Society represent important Missions in New Guinea. Recently we had the privilege of an illustrated lecture—Pioneering in Papua—at the Alliance House by Rev. B. T. Butcher, who for more than thirty years has been a missionary in New Guinea, and has visited tribes who had not previously seen a white man. Mr. Butcher presented a remarkable series of pictures, evidencing the power of the Gospel over ignorance and superstition. By the way, New Guinea is an island four times as large as the British Isles. The people of the various districts of Papua are quite different in character and language: those in the East are fair-skinned and of nicer disposition than the almost ebony-coloured tribes in the West. Mr. Butcher described a journey he took from the extreme South-East along the coastal villages right to the Fly River, which he navigated for some distance, and then struck inland. He illustrated his talk with beautiful coloured lantern slides, which gave those present a very intimate glimpse of these people, and their environment. He spoke very highly of the character of the Papuans, saying that he had never met an ignorant savage. They do not know many things that he knows, but in their turn they could teach him things he does not know! The bush is an open book to them. Each man is skilful in many arts—housebuilding, farming, fishing, hunting: there is no specialisation, each man does all that he and his household need for their own life and comfort. The women work so hard that they are old at the age of thirty-five. "Many ask," Mr. Butcher said, "Why do you not leave the natives alone?" We none of us leave them alone: we demand things of which the raw material is produced in Papua. Do not blame the traders: we are responsible. The natives are meeting the white

man, and imitating him—not always his good qualities. The Govenor of Papua told Mr. Butcher that the only hope of saving the natives from degradation as a result of contact with traders is the influence of Christian missions. The Gospel has triumphed in many hearts, and native Christians themselves go forth to evangelize their heathen countryman.

Conquest of Cannibalism

The John G. Paton Mission is by history and accomplishments a work which appeals and should appeal to Christians of all denominations. At the Alliance House on February 15th the Rev. Maurice Frater re-told the story of the Mission, and some of our readers, no doubt, have read Mr. Frater's illuminating volume thereon entitled "Midst Volcanic Fires." For thirty-three years Mr. Frater has been labouring as a missionary in the New Hebrides (South Sea Islands). He told numerous stories of the cannibals who are still to be found there, though cannibalism is, of course, carried on nowadays on a very small scale and there are nothing like the orgies of bygone days. Mr. Frater had a good deal to say about the volcanic eruption of 1913 when a large number of lives were lost and a considerable part of the landscape entirely changed in appearance. A new lagoon was formed, beneath the waters of which one of the Mission's hospitals was completely submerged. The story of the Mission is one of transformed lives among erstwhile savages, with abounding evidences of the permanent character of the changes wrought. A number of the converts are faithful Church workers, assisting with the medical and evangelistic work of the Mission. A large company listened with rapt attention to Mr. Frater's lecture and at its conclusion Admiral Sir George King Hall proposed a vote of thanks, telling us that he had had personal contact with the mission when he was commanding the Australian station just prior to the late War, paying a special visit to the islands for the purpose of seeing the work. In particular, he recalled meeting Judah, a well-known native evangelist, of whose conversion Mr. Frater spoke, and whose portrait was thrown on the screen.

Evangelism in the New Hebrides

Mr. Frater reports that Evangelistic work has been in progress in New Hebrides Islands for more than seventy years, but at no previous time in the history of the Mission has the work been at a more critical stage than that through which it is now passing. The simple and primitive habits of the natives are rapidly disappearing before the advance of civilisation. On all sides the horizon is visibly extending and civilisation, while it brings many blessings to native races, brings also new and subtle forms of temptation, such as intoxicating spirits. In nearly all the islands of New Hebrides there are communities, nominally Christian, but without the stability which comes from the testing of experience. In dealings with the natives the policy of the missionaries has been to interfere as little as possible with native customs, unless radically bad. In the New Hebrides the Gospel has won the allegiance of a simple and primitive people and the task before the Mission now is to make that allegiance a spiritual power in their lives. But it is just at this stage when the people are coming under instruction and are climbing the slow, upward path of the Christian life that the most serious difficulties begin. That is the problem which confronts missionary enterprise in New Hebrides to-day.

The Problem of the South Seas

The truth is, the New Hebrides are only wakening out of a sleep that has lasted thousands of years. In spite of their big, strong bodies the people are like children and the irony of the situation is that their brains refuse to develop as they grow up. The "brown man" with the mind of a child and the body of a man is the acute problem of the South Seas and, of course, it concerns the Government officials as much as it does the missionary. The British Empire tradition, as exemplified by administrators like Sir Hubert Murray of Papua, compels its officials to exercise a paternal care over the native races. The same necessity dictates the policy of the Mission in holding on to the native race. Under Christian influences they are growing in strength and gaining in stability. The teaching and training of the mission school

are widening their outlook and furnishing them with a new power to overcome their weaknese and enable them to stand alone. But full emancipation can only be secured by a continued process of teaching and training and many years may have to pass before the converts can be entirely set free from the rule of the parent churches in Great Britain and Australia.

44 years Evangelising in the Belgian Congo

"We have commenced our 44th year of service for the people in Congo." So begins a letter from a beloved missionary and his wife (since it was written she has been called into the presence of her Saviour) labouring at Sona Bata in the Belgian Congo. Rev. Thomas Moody who thus writes is a missionary of the American Board of Foreign Missions, labouring in a district of 10,000 square miles, with an estimated population of 100,000! The work is carried on with 32 assistant pastors, and ten pastors who act as superintendents, but Mr. Moody has visited each of these churches once or twice in each year! He adds "It is wonderful how these people have developed in the past fifty years from semi-barbarism to semi-civilisation, having received the Gospel, and been taught to read and study the Bible. From among them God has raised up some reliant leaders in church and educational work. As we look back to the years that are past and the condition of the country and people at that time, and have seen the great changes that have taken place, we thank God and take courage. The old caravan road from Matadi to Leopoldville, a journey of two to three weeks and which generally ended in a fever, now is taken in comfort in one day, with a special train and dining car. We can but rejoice and thank God for the privilege He has given us to live and work for Him in giving the people of Congo Belge the Gospel of Jesus Christ." Some men, and missionaries, have greatness forced upon them, while others are great in their gentleness, their goodness and their godlikeness, and their reward is in heaven. As we read this letter from our brother, sympathy is drawn out by the great loss he has suffered in the death of his wife, and in the prospect of retirement, of which he speaks, we have no doubt others besides ourselves will wish to mention him at the throne of Grace.

Catholic Action in Congo Belge

We recall that Canon Robinson in a volume, published some years ago, containing a masterly review of World Missions, refers to Roman Catholic Missions as having "a low standard." For instance, he mentions that in India "they have obliterated the distinction between Christianity and idolatry, and have indefinitely increased the difficulty of inculcating Christian morality, or of commending to the peoples of India the ideals which are embodied in the teaching of Christ." In South America the standard must be still lower. The Protestant Missionary Bodies are becoming increasingly alive to the menace of Roman Catholic propaganda and intolerance in the Mission Fields, largely the outcome of Catholic Action. The situation faced by Protestantism in the Congo Belge is a serious one, and is engaging the attention of the World's Evangelical Alliance, as well as other organisations. The increasing control of the Roman Catholic Church in Congo government and politics is an outcome of Catholic Action, and is being used to the utmost against Protestant Missions. Happily, we believe that the Belgian Government entertains the highest opinion of the Protestant Missions in the Congo Belge, recognising their devotion and their spirit of sacrifice, and appreciating at its true value their collaboration in its work. We know also that the Government desire to guarantee liberty of evangelization and of public worship to all Christian missionaries, whatever be their nationality. We must therefore wait upon issues, and ask in prayer that guidance and wisdom may be given to those concerned, on the field as well as at home. There is a strong Protestant Council in the Congo Belge, and we are in close touch with it.

The Late Dr. C. H. Irwin

We shall all miss the genial presence of Dr. C. H. Irwin, who although in retirement from official life and work was young in spirt and ready for any good work. He had the saving sense of humour, and a store of common sense which if at times it appeared blunt was nevertheless a fountain of sympathy and willing help. He joined the

Council of the World's Evangelical Alliance three years ago, and his long service to the Religious Tract Society was marked by devotion and progressive attainments which covered a period of over thirty years. He held a keen outlook on Missions, and his knowledge of Continental religious life and work was helpful to many who sought his advice or aid. We shall remember him.

A Chinese League of Christian Churches

We welcome an official communication from the executive of the Chinese League of Christian Churches asking to be included among those in China who officially circulate and make use of the programme for the Universal Week of Prayer. The League was formed in 1929 and out of a deepening conviction of the imperative need for united effort to consolidate the mission work of many years by urging upon the Chinese Christians and missionaries absolute necessity of loyalty to the Christ of the Scriptures and the Word of God, and further, to expand their work by placing greatest emphasis upon direct Evangelism. We gladly affirm the objects and aims of the League, which are in full accord with the aims and witness of the World's Evangelical Alliance. We understand that the China Inland Mission is also in relationship with the League, which is a guarantee that its spirit will be that which becomes the Gospel of Christ. A further League of Evangelical students in China, is also in process of formation under a Chinese missionary, Mr. Jonathan Hsu, and we are glad to know that his efforts are directed to building up the League on the spirit and basis of the Evangelical Alliance. All such movements call for our prayerful sympathy. China is a great country, and at this time a centre of some unrest and uncertainty. Let us pray that all in China who follow Christ may be united in one holy faith and one spirit of love and co-operation.

Training India's Leaders

In a leading article *The Times* warmly commended the national appeal for the Christian Colleges of India, and drew attention to the fact that whatever view may be taken of India's political future, the maintenance of these Christian Colleges has its own claim upon the British people. In no country is youth more important than in India. The fact that young men and women can obtain higher education in the arts and sciences, in institutions carried on under Christian auspices, has a significance not to be missed at the present critical time. To offer such an education, imbued with the moral and religious ideals of Christianity is the object of the Christian Colleges of India. They are constituent parts of the different Indian universities. Representing many missionary bodies, they are a striking example of the possibilities of Christian co-operation, and in the larger of them missions of several denominations join. They provide the principal opportunity of contributing British educational ideals to Indian life. They are essential to the health and strength of Indian Christianity. Presiding at a Mansion House Meeting on behalf of the appeal the Lord Mayor of London stressed the fact of unity behind the scheme, the whole enterprise evidencing the joining of Christian forces to do together what could not be done in separation, and the Archbishop of Canterbury and the Marquis of Lothian also supported the appeal. We hold India in trust for the people of India. The time will come when the conduct of Indian affairs will pass into Indian hands, and this scheme, if successful, should bring about the strengthening of the contribution which the Indian Christian Colleges can make to the future welfare of India itself, and of the good relations between India and England.

Africa in Transformation

The transformation of Africa is taking place at an amazing pace, but most of the change is on the surface. Beneath the changed exterior abides the deeply entrenched fear which besets the human heart. This fear reveals itself continually, and so long as it is allowed to remain, must affect every movement of human life. Only "the expulsive power of a new affection" can remove it, a spiritual power supreme over all fear. When the African can say with St. Paul: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", then will a change have taken place more significant than all others.

Books Worth Reading

JOHN R. MOTT—WORLD CITIZEN. By BASIL MATHEWS (Student Christian Movement Press. 12s. 6d. net.)

"The central question of his message in the last resort hinges on the place of Christ in his teaching. As clearly to-day as in the first hours of his discipleship Jesus Christ is to him the way, the truth, and the life, Saviour and God, Christ so infinite that He requires ever wider ranges of interpretation and of expression in individual and in community life." We wish this could be written of every statesman, for Dr. Mott is a Christian statesman, who has been and is one of the most influential and creative figures in world history during the past forty years. We have read volumes by him with profound satisfaction and of these we may mention "Liberating the Lay Forces of Christianity" as a volume every layman should read. Now we have a volume *concerning* Dr. Mott, and his friend, Mr. Basil Mathews, who writes with characteristic virility, has admirably fulfilled his purpose and task "not primarily an attempt either to tell the life story or to paint a portrait of a man; but rather to look at the greatest and most splendid of all world tasks through his eyes." Of course we may not all agree with Dr. Mott in his outlook on the unreformed Churches, and although assured of his "drastic criticism of the attitude of the Roman Catholic Church towards freedom of conscience" much could be said concerning the author's conclusions in the chapter "Bringing Christians together" and his references to the fact that the outlook to which we have referred has made it possible for students of the Roman Catholic and Eastern Orthodox Churches to sustain membership in the Student Christian Movement "without weakening loyalty to their mother Church." How this is possible without weakening or withholding witness to the full-orbed Gospel in its personal application we do not understand. This volume, however, is a remarkable biography of a remarkable man. We thank God for Dr. Mott, and Mr. Basil Mathews for so picturesquely writing up the amazing extent of his travels (even the end-papers are unique in their quaint map presentation of John R. Mott's voyages, 1891-1933), his far-reaching influence, and his outstanding position in world missionary activities. When reading biographies we are always interested in parentage, and we have been fascinated by the author's descriptions of a godly home and a Methodist mother whose great Christian virtues found expression not only in the bringing-up of her children, but in the culture of flowers, for her great hobby was her flower garden, and her flowers decorated every Church service. "We are nearer to God in a garden than anywhere else on earth." When John was a boy in his early 'teens, his father said to him, "John, if you will promise me not to drink intoxicating liquors, smoke or gamble before you are twenty-one I will give you the *Encyclopædia Britannica*." John looked at his father a moment and said "It's a bargain, father." He got the books and kept his word.

THE RELIGION OF THE BAHA'IS. By J. R. RICHARDS, B.A. (S.P.C.K., 7s. 6d. net.)

Mr. Richards is a C.M.S. missionary in Persia, and his enlightening volume on the religion of the Baha'is is written with a view to the needs of missionaries who are in daily contact with the Baha'is. It is a missionary movement, and the author tells us that in the United States of America alone there are over 1,200 adherents, whose cash receipts (in the year 1926) amounted to over £10,000. The movement in England has practically ceased to exist. But if Baha'ism is losing ground, its missionaries continue to be active, "and their insidious propaganda must be fought down." Mr. Richards is of opinion that Persia is slowly coming to the cross-roads where she must face the inevitable choice, Christ or Materialism. This helps to an understanding of the importance of the C.M.S. Mission in Persia, where Bishop Linton is the beloved Overseer, and himself contributes a foreword to this volume. In it the Bishop remarks "It is a favourite argument with Baha'is that a man may become a Baha'i

and still retain his Christian, Jewish or other faith. But Mr. Richards convincingly shows that Baha'i teaching on all the vital doctrines of the Christian faith is defective and unsatisfactory, for Baha'ism has no true belief in a personal God; and the conclusion which Mr. Richards reaches is justified, that "Baha'ism is a denial of all that is fundamental in the Christian religion."

JESUS CHRIST AND WORLD EVANGELIZATION. By ALEXANDER MCLEISH. Foreword by Dr. J. R. MOTT. (Lutterworth Press. 2s. net.)

This is an arresting volume, not only for its very title but for the painstaking study and constructive thought which the author presents on every page. It deals, as Dr. Mott points out, "with that which should be the greatest concern of all who acknowledge Jesus Christ as Lord." Mr. McLeish holds "that all references to world evangelization are found in connection with Christ's teaching on the last things (eschatology), and that a fuller understanding of Christ's mind about Himself (self-consciousness) is the key to this association of ideas." Those attached to all schools of prophetic thought and hope will find much in the packed pages of this volume that is thought-provoking, and it should be read and studied, not only for its eager setting forth of Christ's own words and teaching on the subject, but for its stimulus to the work, the all-important task, of the completion of the evangelization of the world in our generation. We cordially commend the volume to young and old alike. It is a marvel of cheapness, and a mine of spiritual gold.

THE FINGER OF GOD. By FRANK C. RAYNOR. (Group Publications Ltd., 1934.)

This book is of a type with which the public is now familiar. It is natural and right that those who pass through a spiritual experience should wish to testify to it. Many who have had such an experience in 'Group' movements have spoken from a full heart; and the churches, sometimes blamed for talking too much, can hardly be accused of not listening. If they have been unable to endorse all the features of the 'Oxford' Group Movement, it certainly has not been for lack of information.

Mr. Raynor's book is somewhat different from others of the type. For while it gives much space to individual experiences it traces the story of a different development. It is an account of a few friends who, while at first active in the work of the Oxford Groups, subsequently found it necessary to sever connection with the movement in order to pursue faithfully the guidance that God granted them. The principal reason for this severance was the conviction that a real embargo was being placed on spiritual freedom. 'Guidance' was not 'guidance' unless it was checked and confirmed by a select number of leaders; it was spiritual aberration.

Another truth became evident to these workers. There was (and is) a vast need to follow up work begun through individual testimony with positive Christian teaching. House-parties, and the magazine *Groups* (not connected with the Oxford Groups) were established to this end. Mr. Raynor gives some disturbing stories of the confusion of mind and spirit which in some cases has followed an initial experience gained through sharing and testimony. No doubt, every revival brings its own special difficulties. But it is very clear from this book and from other accounts, that nothing can displace the positive teaching of the Word of God, the study and absorption of the great Evangelical Truths, and the constant personal meditation on the words of Him Who spake as never man spake. Mr. Raynor and his friends have evidently felt this.

It is absurd that a word of such wide and common use as 'Groups' should be limited to any one movement as to suppose that the word 'church' should be confined to any one denomination. For this reason, this brave attempt to rescue the word from the peril of monopoly is to be welcomed, and the more so as this book clearly testifies to an increasing conviction that if Group Movements have much to teach the Churches in the way of testimony, consecration and vitality, they have still much to learn from historic Christian truth and doctrine, an inheritance for the conservation of which men have not shrunk from suffering or death.

K. G. G.